

CLAC receives gift from Dutch labour group

by Margaret Griffioen
C.C. staff

The Christian Labour Association of Canada celebrated its thirtieth anniversary on April 17 with song, prayer and inspirational talks from three guest speakers.

Guest speaker Arie Hordijk presented CLAC President Wayne Drost with a \$10,000 cheque from the CNV, the Christian labour organization in the Netherlands.

"The CNV contributes this as a sign of our solidarity and admiration for the way you have struggled and worked these last 30 years," said Hordijk.

Hordijk spoke on the Christian Social Option to about 150 people who attended the annual CLAC convention held in Etobicoke.

He explained that "the message of the Bible is not limited to individual salvation. The gospel contains clear norms and values for relationships between people."

It is the responsibility for Christians and Christian labour unions to strive "for a society in which it is neither materialistic goals, nor men as autonomous, independent beings, that are the yardsticks of our acts."

Hordijk said that Christians should act as "agents of change," especially in combating the problems of the Third World.

"Starvation and famine are not so much linked with a lack of food. Enough food exists to feed all the world's people. The main problem is how to introduce an employment policy in the handling of poverty whereby jobs are distributed in such a way that starvation can be prevented."



Arie Hordijk, left, presents cheque to CLAC president Wayne Drost

C.C./Margaret Griffioen

Hordijk believes that this is the role of labour organizations such as the CLAC, who "participate in the structures of society and help to shape them. It aims at the essential well-being of man and society. This is derived from the power of the gospel."

It is the duty of Christian organizations to "seek justice, relieve the oppressed, judge the fatherless and

deliver the exploited from the hands of the oppressor."

According to Hordijk, "devotion and action are the two sides of the same shield."

Liberalism

In the afternoon, Dr. Bernard Zylstra, principal of the Institute of Christian Studies, spoke on Liberalism

or Liberty.

Dr. Zylstra spoke on liberalism as reflected in the new Canadian constitution, and what it means for the future of Canada's Christian citizenry.

The definition of liberalism given by Dr. Zylstra is "the individualist expression of the religion of humanism."

Continued on page 8

Soviet party member accused of "flirting with God"

BALTIMORE, Md. (EP) — A leading Soviet writer has come under sharp attack for suggesting ever so timidly that there might be a God. Anthony Barbieri, Jr., Moscow correspondent for the Baltimore Sun, reports that Vladimir A. Soloukhin, a famous Soviet poet and essayist who has been a member of the Communist Party for 30 years, expressed the view in a widely read literary journal last year that "In the Twentieth Century, there is no doubt for every reasonable person that a supreme reason exists in the world, in the universe, in life."

According to Barbieri, the suggestion, as mild as it was, runs counter to the official state theology of the Soviet Union — atheism — and won Soloukhin a scolding from no less a journal than *Kommunist*, the theoretical and political monthly of the Soviet Communist Party. There may be worse in store for the writer, since *Kommunist* complained about the frequency of "god-creating and mystic subjects" in Soloukhin's work.

Barbieri says the controversy is significant because Soloukhin is a well-known writer who, though he has had his share of disagreements with the authorities, has not fallen out of official favour. The fact that he has been criticized in a high-level journal

like *Kommunist* may be a warning to other writers and cultural figures whose opinions do not coincide with official communist doctrine.

In his essay, which appeared in the literary monthly *Nash Sovremennik*, Soloukhin never uses the word "God" or discusses religion per se. Soloukhin says that to deny the existence of a higher reason would be to argue that such "complicated and precise organisms as a flower, a bird, a human being and, finally, a human brain, appeared at random — the result of a lucky, blind and unprogrammed combination of chemical elements. The question is not whether a supreme reason exists, but whether it knows about me and has anything to do with me."

In reply, *Kommunist* ran several letters from readers offended by Soloukhin's suggestion that there may be other laws of scientific socialism. A corresponding member of the prestigious Soviet Academy of Sciences said he is "surprised when there slips into magazines religious-mystic ideas and moods which are deeply alien to the materialistic world outlook that dominates our country." The scientist, identified as M. Rutkevich, accused Soloukhin of "flirting with God."

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Viewpoint

Once again, the place of women

Patience, humility, and mutual submission are often forgotten virtues in the battle of the sexes, even as it rages within the Body of Christ. Those who believe that Paul's admonition that women keep silent in church was intended for all time, tend to pound the pulpit with a "Thus saith the Lord!" attitude which seldom contributes to real understanding.

Those of us, on the other hand, who believe just as strongly that men and women were equally created in the image of God, and are equally called to serve, tend to concentrate on "rights" sometimes adopting the tone of the most radical feminists to make our point. Neither side is totally prepared to listen to what the Word of God has to say on the subject, as we struggle to make ourselves heard.

Some Reformed churches have already opened up the offices of deacon, elder and pastor to women. Within the Christian Reformed Church (CRC) it is obvious that the "balance of power" stands at a precarious 51/49 one year, 49/51 the next.

That's at the leadership level, which, of course, is almost entirely male. I'm not aware of any survey having been done to study the convictions of lay members on this issue. One might guess that, with half the membership being female, over half would favour women in office.

What matters, of course, is not just how many votes can be garnered to support either side, but what was intended by the Creator in the first place. Many churches have now concluded that the domination of woman by man is solely the result of the Curse in Genesis 3; that men and women were created different but equal, and that the redemption through Christ includes redemption



Anne Hutten

Editorial

from traditional, cultural and social restrictions. The CRC is not quite ready to go along with this view, even though half the leadership suggests that this position is supported by a thorough study of the Bible.

We definitely need to study this issue thoroughly before making a decision that's in keeping with the twentieth century. Surprisingly, interest in the question of woman's place and function is almost entirely lacking in many congregations. While some churches have already ordained woman deacons, and support their entry into the ministry, other churches simply pretend that nothing has happened, and go on in the traditional way. To follow this ostrich-like approach will serve only to further alienate those women who feel called to serve.

Many lay members of the CRC are still unfamiliar with the Committee for Women in the Christian Reformed Church (CW-CRC). Based mainly in Grand Rapids, Michigan, this committee is committed to opening up the ministry for women. To achieve this goal, they try to avoid confrontation, but bring in the evidence piece by piece.

Every bi-monthly Newsletter (available from 1060 Cherrywood Lane NE, Grand Rapids, MI 49505) brings up such topics as sexist language, which

too often leaves girls and women feeling that they can't possibly become "sons of God."

The CW-CRC is also strong in urging further reading. Book reviews are given on such volumes as Gordon Spykman's *Men and Women: Partners in Service*. Men and women alike are asked to read *A Woman's Worth and Work*, by Karen DeVos, and *Woman Be Free*, by Patricia Gundry.

Newsletter editor Judy Otte suspects that too many church members have failed to make any systematic study of the issues involved. Without much reading and studying, it is impossible to develop an informed opinion, she suggests.

The Committee regularly reports on developments within the church. As one example, the Belgic Confession Translation Committee has agreed unanimously to use neutral pronouns in Article 31 (Officers of the Church), in keeping with the original French wording. Attention is also focused on Synod 1981's recommendation that the consistories maximize the use of women's gifts. Too much attention has been given the preceding recommendation, which postponed the implementation of ordination of women as deacons. Even though a waiting period is indicated for the present, local churches can and must go beyond the

concept of women in the Sunday School and nursery only.

A Newsletter interview with Elton Trueblood gives some refreshing quotations that might be considered by all CRC members. Trueblood challenges the new dogma "that every woman, to show her independence, has to be employed outside the home. I think that is just as silly as the notion that every woman has to be in the home."

He affirms those women who choose to remain single, for example when working on the foreign mission field. Having divided loyalties, between family and church service, will not help either the woman or the church, in Trueblood's view. He warns against women developing their own ego rather than considering the welfare of the family or marriage.

Although urging women with young children to stay home and care for them, Trueblood also affirms the right of married women to make their own choices in making a career for themselves. Patriarchal hierarchy is "a matter of culture" rather than God's idea, he says.

Members of the CRC could benefit greatly from reading the views of others, especially from different denominations. The World Council of Churches has done much work on studying the proper relationship between men and women; these studies should be made available to the members by every consistory. We need to get away from living in a narrow world, when so much variety and richness of opinion is out there waiting to be explored.

Mrs. Hutten is a mother, farmer, writer, and agricultural columnist living in Kentville, N.S.

Getting turned off by the radio

My monthly pilgrimage to Grand Rapids (for work on a synodical committee) is almost always uneventful. It's seven hours in the car and your only companion is the radio.

I am alternately amused, entertained and saddened during the course of the trip as radio signals wane and new stations come on with their potpourri of programming.

Then I approach Detroit and I am gently pleased with the proliferation of Christian radio stations. Indeed, I am entering a Christian country where religious freedom reigns strong!

I hum the tunes and feel good inside. It's kinda nice to have churchy stuff on your car radio ... and it isn't even Sunday! I imagine how overjoyed the millions of Americans must be to listen to these heaven-gazing tunes all day long ("Heaven is a wonderful place/filled with glory and grace/I wanna see my Saviour's face/Cause heaven is a wonderful place/I wanna go there").



Keith Knight

Off the cuff

The news came on and I looked forward to "Christian news." Instead I got the NBC Network newscast. Christian broadcasting, it seemed, only consisted of sweet-sounding music about the sweet by and by. I heard part of a sermon (about the rapture), then switched to a classical station for the remainder of the trip.

The next day I talked to "a leading Christian Reformed person" and we briefly discussed religious broadcasting in the U.S. This is what he actually said (paraphrased somewhat): "I wish that we had a dictator here or a drastic

change in government policy which would totally ban religious broadcasting on radio or TV because the kinds of sermons which you hear preached and the kinds of songs which you hear sung do more harm than good to the church and to the spreading of the Word of God."

He added that he would be willing to have the CRC give up its broadcasting so that the American people would not have to listen to the kind of garbage which was passed off as being religious.

My mind tuned in to the CRTC

hearings which were held in Ottawa recently and the decision which that board will have to make shortly with respect to religious broadcasting in Canada. There was an underlying fear at those hearings: "We do not want to have an American brand of religious broadcasting for Canada."

Prayerfully, it will not come to that.

That chat in Grand Rapids concluded with this remark: "Evangelism belongs in the local church, not on the airwaves." That person was not at all critical of our own Reformed style of broadcasting but of the "garbage" which comes from other camps. But he was willing to give up good programming so that the garbage could be taken off of the airwaves.

On the way home I stuck to my classical station, knowing full well that, a centimetre away on my radio dial, a self-proclaimed prophet was expounding about the rapture. I resisted the temptation and came home totally at peace.

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Letters

Christian rock isn't that mushy

Dear Sir:
re: The failure of Christian rock.

If Bill Van Dyk wishes to make such a sweeping condemnation of Christian rock, maybe he should listen to a bigger selection of that rock. To sweep all under the table after listening to nine artists, under only two production labels is terribly presumptuous, especially since these albums are not even the latest cut by some of these groups.

I'll admit that there are some poor groups on these labels, but there are poor secular groups too. There are artists such as Larry Norman and Randy Stonehill who were successful in secular rock and dropped out upon their conversion to sing Christian rock. To limit God's gift of talent to Bob Dylan, Bruce Cockburn and Van Morrison (are they really so good?) because they remain on secular labels is ridiculous. If all one cares about is talent, we don't need Mr. Van Dyk. We have the Rolling Stone Magazine.

Is music just an art form? Ephesians 5:19 says, "Speak to one another with psalms, hymns, and spiritual songs. Sing and make music in your heart to the Lord."

Mr. Van Dyk, what act is more important than conversion? That is the great commission of the church, of Christians, even rock singers. Life on earth is a drag without the Lord. If you want a

social message, listen to Larry Norman, Don Francisco (The Duke and the Duchess), Bethlehem, Gary Paxton, Matthews Taylor and Johnson, and many others.

Maybe you should sit down again and listen to this music and hear the honesty of a joy in the Lord that some of these artists have and the variety of responses they have to that joy.

I find it sad that New Wave Rock groups can be dug through to find some with social comment and presented as good, "Christian" listening material, that artists like Harry Chapin can be referred to as an artist with good social comment as he sings about taking grass in his taxi and committing adultery, yet Christian rock has "very little that is worthwhile."

Who should we listen to as Christians? Don Francisco, with his mushy string section, or Black Sabbath, who hold altar calls to Lucifer during their concerts? Servant, who could use a little more imagination in composition, or punk rockers who promote violence? Jim and Jerome, whose "Say It Now" doesn't specify God or girl, or Rod Stewart's "Do Ya Think I'm Sexy." As for me and my house, we choose the Christian rockers because their messages are true and uplifting.

Jim MacAlpine,
Steinbach, Man

Her church is alive and well

Dear Sir:
I am hurt and bewildered by the "pastoral" letter (April 9, 1982). No, the church is not a depressive ritual.

My heart overflows with thankfulness when I can listen to a sermon that delves into the Word of God and explains to me the riches of His grace. Sermons don't die at the steps of the church. They live in our hearts. I see a lot of happy faces lately and very often I hear "what a sermon!"

I am not suffocating for lack of spiritual oxygen. And the Holy Spirit? He is right there in our midst as an unseen wind which stirs my emotions, often to the point of tears or to this overflowing thankfulness I feel in my heart.

A depressive service? We now have uplifting services! When the Word of God is opened and explained, my heart is in heaven and I feel God's goodness flowing over me. I feel no lack of spontaneity, or involvement, no lack of participation, no distance. Surprise? Yes! When I look at myself and hear from the pulpit what Christ has done for me, it never ceases to surprise me.

I do not look around much in church, but when the children get called to see our new babies baptized, then I see a lot of smiles. There is nothing wrong

with learning to sit still in church, is there? We are in the presence of God!

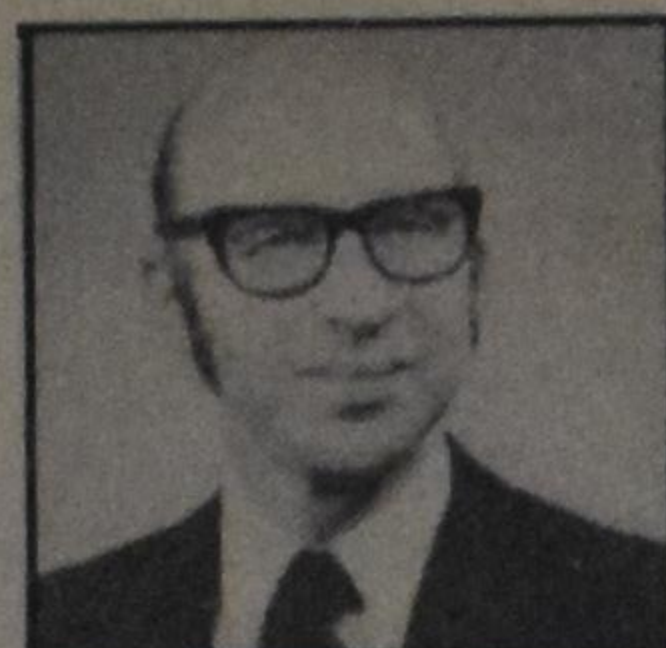
And please, ministers, read the 10 commandments. They are a light upon my path. God gave them to keep me close to His side, to make me walk in His ways. I know that we can choose a hymn or ask for prayer. And our lives are to be living testimonies for God and our neighbours.

Even though I might disagree with certain things in our church that does not mean that the Holy Spirit is not there. I have seen and experienced how the Holy Spirit works when any one of us is sick or in trouble, or has lost a loved one.

As for the "good morning", no problem, as long as I am fed by the minister from God's Word. I agree with Rev. Mantel that we can learn from and grow through Paul's letter to the Galatians. It was written against all attempts to shackle Christian freedom with Jewish legalism.

Is our Chr. Ref. Church Jewish legalism? Through Christ's death we are indeed free from the bondage of sin. Made free so we can be obedient children to Him who justified us. The effect of Christian liberty is the freedom enabling us to love one another by the power of the Holy Spirit.

Grace Wymenga,
St. Thomas, Ont.



Leonard Schalkwyk

Pastoral letters

Preaching is translating

It is the privileged task of the preacher to "open the Scriptures" to the congregation in such a way that all complaints about a "one man show" are forgotten and the congregation responds to the proclamation of the Word with a rousing psalm or hymn.

No service needs to be dull. But it calls for hard work on the part of the preacher, a "sweating" over the text, in order to find the true meaning of the message.

A book by Eugene Glassman entitled **The Translation Debate** reminded me recently of the great Reformed principle of the explanation and application of God's Word.

Glassman points out that first and foremost the Bible must be interpreted in simple, everyday language. That does not mean that a sermon should contain irreverent words or use slang. Kuyper used to read his sermon to the maid in the kitchen and if she understood it, he knew he could preach it.

The Gospel in everyday language is a biblical rule. For a long time scholars considered the Greek of the New Testament as "bad Greek", because they could not find a parallel to it in the lofty literary style of the famous Greek poets and writers.

Then something unexpected happened. In Egypt old rubbish heaps were uncovered. They yielded in Greek (the common trade language of those days) love letters, commercial transactions, women's grocery lists and exercise books of school boys. It proved that the words and style was the same as found in the New Testament! Now Bible scholars began to realize that the New Testament was written in the language of common people, easily understood by all, whether slave or free man, boy or girl.

And that is how the Gospel should be translated for God's people in preaching. Using every day words, to which young and old can understand and relate.

Literally the word translate means to carry over or to bear across. Thus the minister of the Word has the holy and awesome task to carry over the meaning of the Scripture passages into the minds and hearts of the hearers.

To achieve this, it is necessary to know what a scripture passage really means. When a pastor preaches on "the works of the flesh" (Gal. 5:19), and repeats this expression often in the sermon, it will become a meaningless and colourless thought. Who speaks of "work of the flesh" in every day language? That is "church language," in fact it is Greek in English dress. In the Bible "flesh" has 13 different meanings and we must ascertain which meaning is relevant in a certain passage.

To be able to "translate" God's Word for His people, a preacher must crawl into the soul and mind of those Bible writers, live the thought pattern of those days. By constant prayerful meditation the deep meaning will surface, then the application will become cry-

stal clear and will have power to drive home into the hearts of God's people.

How can we preachers have the listeners spell-bound unless we have first listened obediently to God's Word ourselves?

We have to carry the hearer back to the times in which the Bible was written and then bring that listener back to today's life and its problems. All the time the preacher should wonder: "How would the Holy Spirit have worded it, if He said it in our age?"

Thus the minister of the Word becomes the interpreter of the Word. The word "interpret" comes from two components: "between" and "to spread abroad." The minister becomes the go-between who mediates the Word by spreading it abroad. Essentially this is also the missionary task and the great challenge of those who translate the Word into a foreign language.

There is always the danger that by translating one does damage to the message.

In the Zulu language of Africa,

for example, there are 120 ways of describing how to walk.

A translator translated faithfully the well-known phrase "by so doing you shall heap coals of fire upon his head" (Romans 12:20). To his dismay, he discovered that his listeners were thinking that this was the Christian way to torture one's enemies to death.

Everyone of us loves the beautiful saying of Jesus "Behold I stand at the door and knock" (Revelation 3:20). It proved in one culture that this made Jesus a thief. In that society thieves knock to see if anyone is inside. Honest people will call, so that those inside the house can recognize their voices.

In our circles such misunderstandings are not likely to happen. But how faithfully do we interpret God's message to His people or in evangelism to those outside? Do we preach our own version of the Gospel?

The great translation debate is: how can we relay the true meaning of God's Word to the readers and hearers?

There was a specialist whose job it was to translate and interpret for the aviation industry. He said, "With us complete intelligibility is a matter of life and death." Those who travel by plane may be thankful that aviation interpreters take their job that seriously.

The gospel message is a matter of life and death. Do we dare to interpret less faithfully His message to His people and the world?

* **The Translation Debate**, Eugene Glassman, Intervarsity, 1981; pb., 131 pp., \$4.25

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Church Page

Pastoral Pondering

Grief ought to be shared

How does one deal with suffering? How do you bear other people's burdens? We talk about sympathy and empathy, but what does that really mean? How do you cope with the tears of a mother and son-in-law standing at the graveside, deeply grieved and hurt as they think of the loss of a loved one? Just think of it.

It started early on a Monday morning with a phone call that I received from the Netherlands. I was told that the Rev. So and So had died. He had taken his own life, leaving his wife and three children behind. That same day I heard that a sister of a fellow believer had entered a coma and was in the process of dying. The following day we heard that a very close friend of ours had passed away. Then there are the sick in the hospital who are very critically ill, patients whom we don't know. And there is so much more: the suffering in the world around us, the suffering of the lonely, the prisoners, and hungry, the rejected.

Meanwhile, where is God? When you are happy, so happy that you have no sense of needing him, so happy that you are tempted to feel his claims upon you as an interruption, then, if you remember yourself and turn to him with gratitude and praise, you will be — or so it feels — welcomed with open arms. But to go to him when your need is desperate, when all other help is in vain, what do you find? A door slammed in your face, and a sound of bolting and double bolting on the inside. After that, silence. You may as well turn away. The longer you wait, the more emphatic the silence will become.

What can this mean? Why is the Lord so present a commander in our time of prosperity and so very absent to help in time of trouble?

Be careful that you don't judge these words too harshly. Didn't the Psalmists often speak in the same vein (cf. Ps. 10, 13 and others)? Think of that poet who cried: "My soul refuses to be comforted" (Ps. 77:3). There are times that in the midst of all life's afflictions we can't seem to reach out to God anymore. We feel abandoned and deserted. That is what the prophet Isaiah points to in chapter 59 of his book.

Will you turn with me to Isaiah 59? The prophet's words were addressed to the Israelites going through all these horrible, humiliating experiences of an exile. And then there is one statement that catches our attention very particularly: "God saw that there was no man, and wondered that there was no one to intervene" (v. 16a). Those people were suffering and faced with oppression and injustice. They were dehumanized and degraded. And the Lord was appalled because there was no intercessor. There was no one who understood the depth of their afflictions. There was no help in that time of trouble.

Is there nothing that we can do? Thank God that his Word is never negative without being positive. There is help, Isaiah goes on to say, when we stand covenantally united (read v. 21) in him "whose arm brought victory" (v. 16). That is the arm of God extended to us in Jesus Christ. He identified himself with our situation. He took all our grief and pain upon himself. He alone can measure the depth of our struggles. Listen to his assuring word: "My sheep hear my voice, and I know them" (John 10:27).

In effect this wounded healer and shepherd is saying: "I understand you, faced as you are with all the fearful questions and perplexities of life. I'm aware of your deepest pains and anguish. Do not despair. Don't you hear my voice? I will hold on to you. My arms surround you. You are very special to me. Believe me on my word!" What an unspeakable comfort he offers.

There is this added surprise: "The mind which was in him may be in us also" (Philip. 2:5). We may be instruments of our Lord's tenderness, compassion and loving kindness. The Psalmist speaks of it as the tender love a father has, for all his children dear" (Hymn 205).

Sharing these qualities with others, the Bible says, is one of the most basic functions of creatures renewed by the Spirit of God. May the Lord, our great burdenbearer and weightlifter increasingly teach us the rich meaning of all these things. Then we shall find in deep covenantal union with one another that his yoke is easy and his burden is light.

* Read C.S. Lewis', *A Grief Observed*

Rev. J.S. Hielema,
Maranatha Chr. Ref. Church,
Calgary, AB

Adult education meets with limited response

Traditionally our catechism program has always come to an end at the time a public profession of faith was made. The assumption seemed to be that since now enough was known about our faith, the Bible, and our communion with Christ and his church, that further instruction was not necessary.

Yet, even though we may not always readily admit it, we know very well that if our growth in Christ is not to be stifled, our learning must never cease. And frankly, even at the time of our profession, how much do we really know about that which we are professing and without which our lives are totally vain and lost? The honest answer is, preciously little.

If we are to come to a deep appreciation of our riches in Christ, a living with joy and power, then we need to learn ever so much more. That's why we have our societies, study groups, and personal devotions. That's also one of the reasons we meet for worship. And that's the reason our church is offering a special adult education program.

There were several requests for such a program last year. In response to those requests two courses were scheduled for this year: *Beyond Doubt*, a devotional study of questions of faith, and *A Place to Stand*, a study of the Reformed confessions in the light of scripture. Both are very worthwhile and necessary courses.

However, attendance has been of late less than overwhelming. Three people in the one, four in the other. Even those who requested the courses did not show up.

To be sure, there is much to do every night of the week; but still, in a congregation the size of ours, are there no more than seven people who can spare an hour for further instruction and growth? We have cancelled *Beyond Doubt* for this year. The creeds course will be offered every other Tuesday from 8:00 till 9:30 p.m. in the consistory room, beginning this week.

First Chr. Ref. Church,
Sarnia, ON

Opportunity to serve

The opportunity has been extended to us, to serve the people in the Extencicare home, by being in charge of the Sunday worship service at 3 p.m. In order for us to fulfill this commitment, we are in need of your assistance. We need individuals and families who will be able and willing to take about 40 minutes of their time to help the elderly get to and from the meeting hall. We also are in need of people who can present a sermonette of about 10 minutes in length. Do not be afraid that you will not have study material or ideas. We will be able to assist you in

this. Are there any individuals or groups who will be able to sing or play during the services? We can only commit ourselves if there are enough people willing to assist us.

Households of faith for Chatham

The consistory decided that a committee be set up to implement the concept of households of faith. The purpose of households is: to assist members in ministering to and being ministered to, by one another; to promote Christian fellowship and sharing among members; and to provide opportunity for new members to fit into the life of the church.

First Chr. Ref. Church,
Chatham, ON

Hxrx's a trux thought

Xvxn though my typx-writxr is an old modxl, it works quitx wxll. Xxcxpt for onx kxy, that is. Thxrx arx 46 kxys that function wxll xnough, but just onx kxy not working makxs thx diffxrxncx.

Somxtimxs, likx my typx-writxr, not all thx kxys arx working propxrlx. You may say, "Wxll, I am only onx pxrson. It won't makx much diffxrxncx." But, you should say and you can sxk that thx group to bx xffctivx nxxds thx activx participation of xvxy pxrson.

So thx nxxt timx you think you arx only onx pxrson, rxmxmbxr and say to yoursxlf, "I am a kxy pxrson, and I am nxxdx vxry much!"

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Mountainview Chr.
Ref. Church,
Grimsby, ON

Church News

Christian Reformed

Called

— to Orangeville, Ont., Rev. Fred Heslinga of Kelowna, B.C.
— to Clarkson, Ont., Rev. William Veenstra of Ingersoll, Ont.

Declined

— to Blenheim and Waterloo, Ont., Rev. Anthony De Jager of Bowmanville, Ont.

Accepted

— to St. Catharines (Maranatha), Ont., Rev. Daniel De Groot of Rock Valley, Ia.,

Change of address

Rev. Peter Mantel, 1 Brock St., St. Thomas, Ont. N5P 2A9 (519) 633-4854

Rev. Harry Vriend, 236 Dawn-rose Drive, Goderich, Ont. N7A 4C2

Rev. Henry Jonker, 58 Nello St., St. Catharines, Ont. L2N 1G7

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St. Catharines (Covenant), Ont. — 10 a.m. and 7 p.m., effective June 6

Canadian Reformed

Accepted

— to Chatham, Ont., Rev. John Vanrietschoten of Carman, Man.
— to Edmonton, Alta., Rev. M. Vanbeveren of Burlington, Ont.

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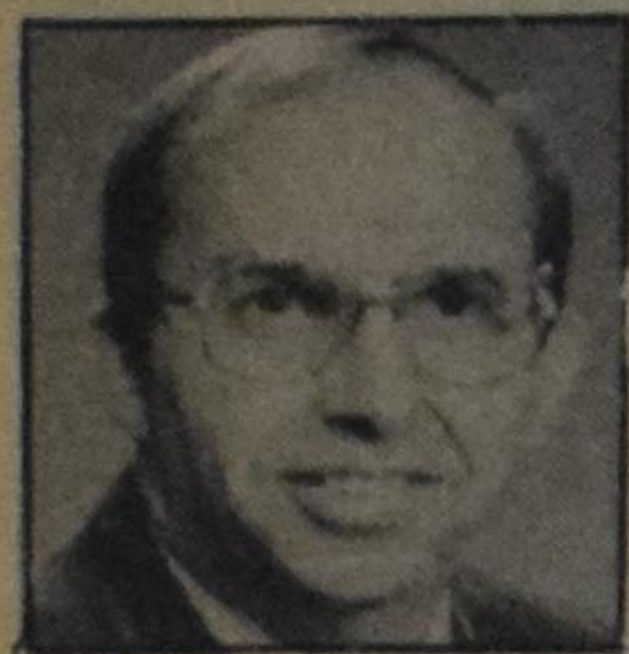
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Agriculture

An urban concern about agriculture



Elbert van Donkersgoed

Agriculture

An urban friend shared with me the spring newsletter of his Member of Provincial Parliament. It was both interesting and dismaying to read an urban interpretation of agriculture's problems.

The newsletter was from the Honourable Larry Grossman, the new Minister of Health. The full-page overview had this introduction: "Although we in St. Andrew — St. Patrick live in an urban area, we cannot forget the agricultural sector which produces much of our food and economic wealth. I thought you might be interested in an overview, therefore, of agri-

cultural issues, which more and more are properly becoming 'urban' issues as well."

On the one hand I am glad that agriculture is of interest to urbanites. On the other hand I could not resist writing the Minister to express four of my misgivings with his interpretation of agriculture.

Does the Minister have statistical proof that most farm failures last year "were young farmers?" My own analysis indicates a very different conclusion. Most of the Ontario farms in difficulty have undertaken some major capital intensive changes in recent years. These are frequently

entrepreneurs that have been in business for 10 or more years.

I agree that the family farm will continue in existence for some time. But to state that it will remain the dominant form of operation is an assumption. Agriculture is caught up in a snow-balling erosion of family farm entrepreneurs.

A few specifics are in order. Farmers are losing ownership of foodland at a rate of 1 per cent per year. Economic difficulties are putting many farms into receivership.

In Wellington County alone banks are already running 17 farms. Foodland prices have increased to levels 2 to 4 times above their productive value. New family entrepreneurs are locked out by these 'speculative' values. The bright future the Minister speaks of is rapidly dimming.

I find no fault with the Minister's general observations on energy costs, but he failed to point to the most

important energy concern. Agriculture is dependent on free energy from the sun. Some parts of Ontario are much more blessed with this asset than others. These areas are becoming increasingly important to reasonable-cost food production.

Most of this land is in southwestern Ontario where we have a pattern of putting 85 per cent of urban development on foodland. Energy efficiency means a change in this pattern of urban development. Agriculture cannot bring this change about all by itself. It needs the support of all those who influence the location of new urban developments.

I agree that there is much to be encouraged about as a result of agricultural research. But we would be wise to balance this with the results of some other research projects. I am thinking of the increasing evidence of soil erosion and soil degradation. Many fields

in southwestern Ontario are declining in productivity. Similarly, weed, disease and pest control are becoming more difficult (and therefore more expensive) in our intensive agriculture.

Intensive agriculture is changing our environment and we see increasing evidence that not all the changes are for the better. Research provides both hope and an awareness of increasing problems. At present our ability to maintain our 75 per cent self-sufficiency in food production in Ontario is deteriorating.

I am encouraged that an urban Minister is making an effort to increase his constituents' awareness. There is no doubt that these are urban issues. They all point to higher costs for food in the years ahead.

Elbert van Donkersgoed in research and policy director of the Christian Farmers Federation of Ontario.

Baptist leader speaks out on evangelism

TAMPA, Fla. (EP) — "Evangelism is not simply getting 'a decision for Christ' in a vacuum that does not relate the individual to any community of faith in an ongoing congregation for growth, discipleship and understanding the purposes of God for human life." These remarks were made by Dr. Robert C. Campbell, general secretary of the American Baptist Churches USA, as he addressed members of the American Baptist Evangelism Team on the topic of: "The Direction of Our Denomination in the 80's" during the

ABET biennial in Tampa, Fla., Feb. 1-5, according to American Baptist News Service.

In defining evangelism, Dr. Campbell said that "true evangelism is evangelizing community." "I want us" he said, "to be a denomination that emphasizes a concern for justice, growth, evangelism, peace, racism, sexism and for people in their individual and corporate existence, and to be primarily concerned about the inner life and growing as people who are in Christ and in whom Christ resides."

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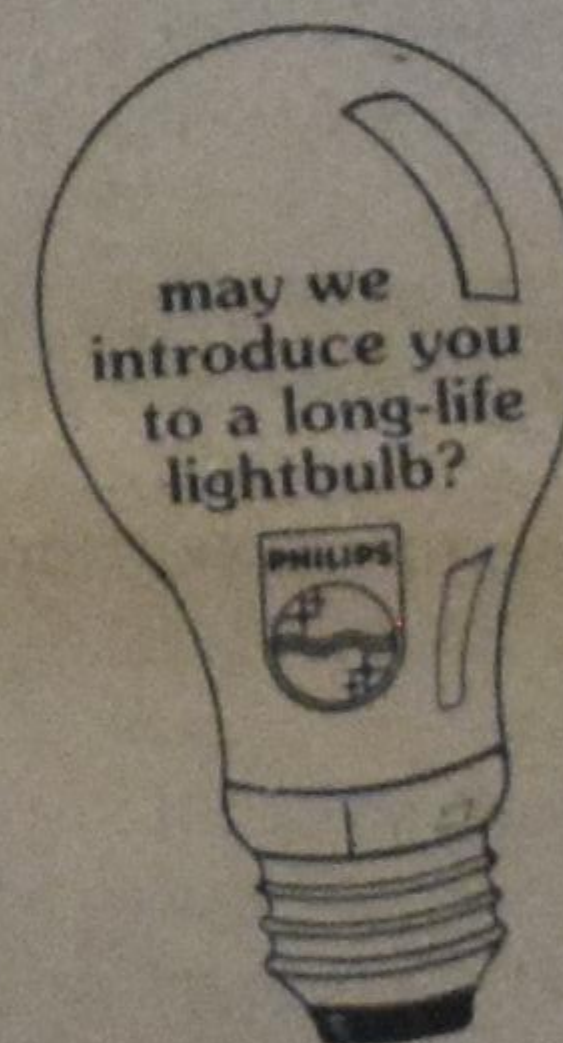
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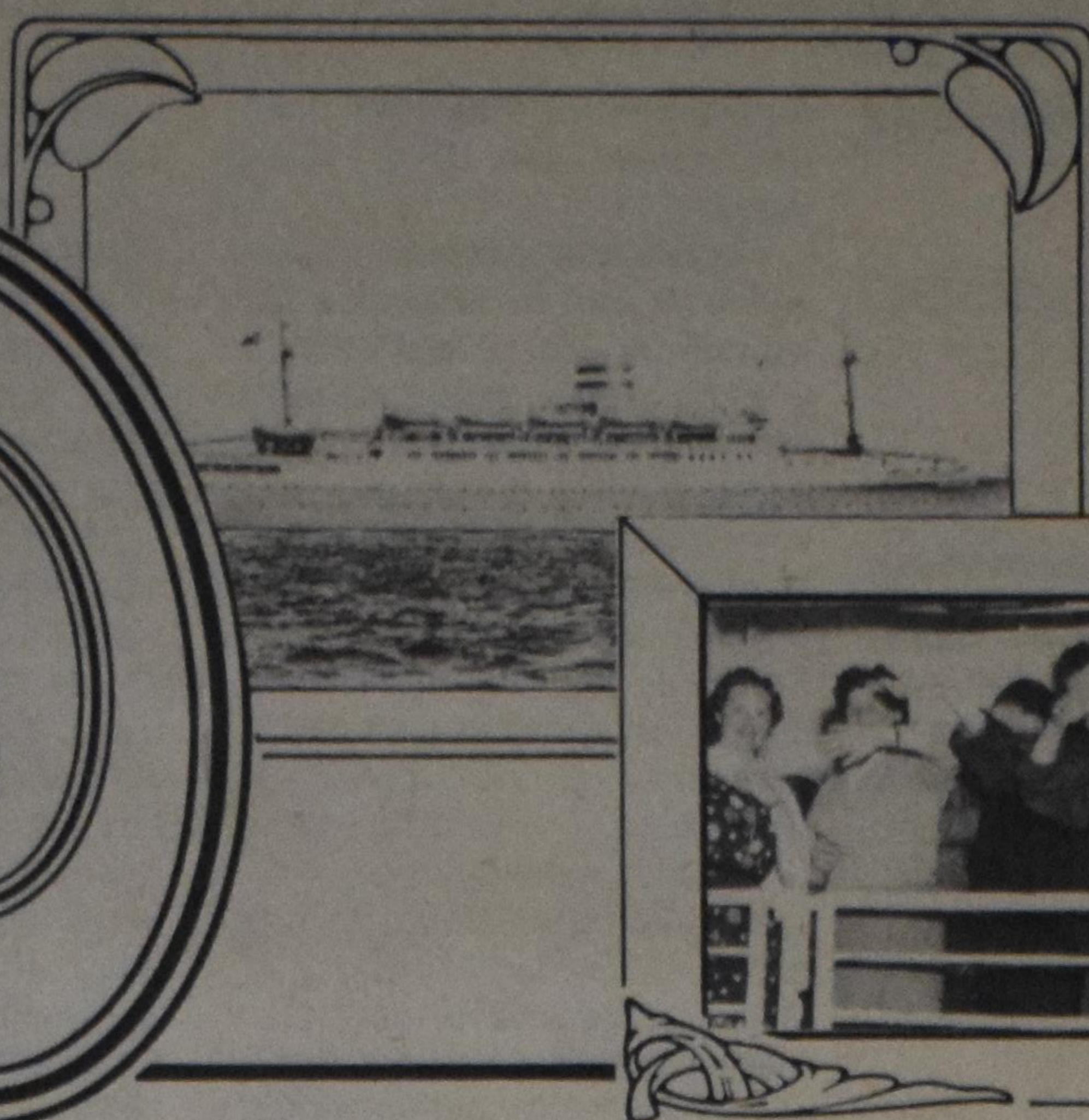
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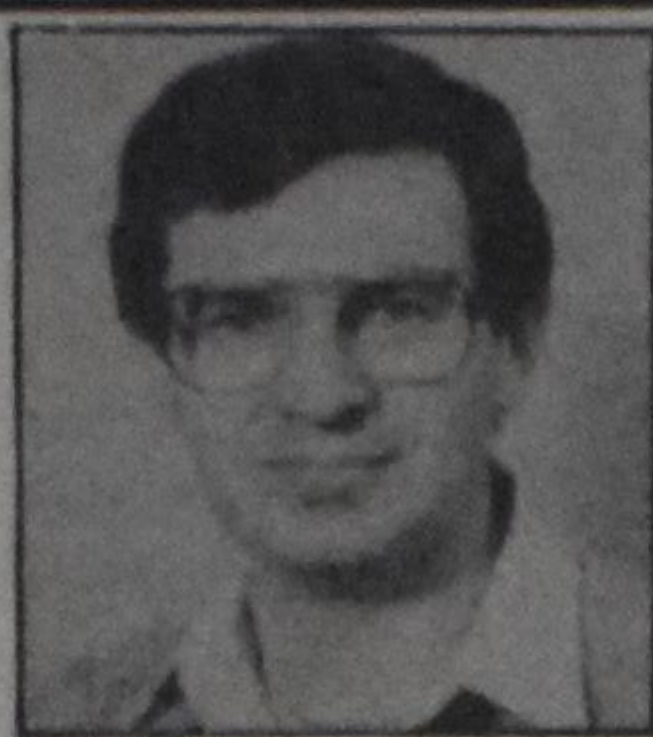
They shaped our lives



Written
by John Knight
© 1982

Prelude to post-war emigration — 3

John Knight



Doorbraak

You would think that, with the war over and the Dutch given a chance to run their own country again, they would jump at the opportunity to shape its political future.

But with the exception of a small group of opportunists who were often more interested in their own image than the good of the country, the Dutch couldn't care less about politics in 1945.

They tolerated the government in the Hague, even though they were not responsible for putting them in office. It had been eight years since the last general election and it was expected that the first "free" elections were one or two years away. There wasn't much incentive to bother with parties, ideologies and platforms. As long as there was a cabinet willing to run the country that seemed to know what it was doing, it was O.K. with them. The Dutch were politically tired.

They had seen the results of political devotion gone berserk among the Nazis.

They remembered the political splinter groups of the not-so-good pre-war days. At one time there were more than thirty of them, political parties each with its own petty ideology. Parties that stressed their differences, rather than a common vision.

Some remembered the government headed by Prime Minister De Geer who accompanied the Queen on her flight to England in 1940. They recalled the shock when a year later De Geer was back in occupied territory telling the Dutch to cooperate with the Germans.

There were also skeptics, "zwartkijkers," who had little faith in the future and no confidence in the people responsible for the reconstruction of their nation. But they were a minority and not very vocal. They had been properly conditioned during the war not to say too much against the authorities.

The people of Holland had a *laissez-faire* attitude when it came to government and politics. They were too preoccupied with recovering from the war. Now that the common enemy was gone, it became everyone for himself.

But for the other 10 per cent the year of liberation was one of intense soul-searching about the future. Some talked about a totally new political climate and the need for "doorbraak," the elimination of former ideologies which they saw as the curse of the Dutch political system.

They dreamed of national unity, and they had started discussing a new politics as far back as 1942 when resistance to the occupying forces was just beginning and the first illegal, underground papers began to circulate.

in 1937, ceased to exist in 1941 and the Upper House would die in 1943. Representative government no longer existed. The people had lost a voice. The Queen ran the show and had the right to appoint, replace and remove cabinet members. During the five years of exile many changes took place in the cabinet. By January 1945 the cabinet no longer included Catholics, socialists and people who could play leading roles in reviving the old political parties, especially the confessional parties.

Even Sjoerd Gerbrandy with his

to pronounce a Mr. Schermerhorn as the first post-war prime-minister, a fact that materialized two years later. It is interesting that many of this group were Roman Catholics and had belonged to a confessional Catholic political party. Among them, too, the idea of "doorbraak" was prominent.

Trouw

Among the people who opposed the new politics were certain leaders of an underground group whose voice became the illegal paper, *Trouw*. *Trouw* was started to counter some of the radical "doorbraak" ideas in January 1943. It became the voice of the Reformed/Calvinistic community and stressed the old values.

It was from the ranks of the Calvinists that several outspoken citizens were arrested and jailed by the Germans. People like Jan Schouten, sharp-minded and principled, were out of circulation for a long period of time, and therefore out of touch as well. When they were finally released and returned home they were shocked to see that a new political climate had been ushered in. Even old friends and fellow party members seemed to have abandoned ship to embrace the new nationalism.

You may ask what all this information has to do with a book on migrating Calvinists. What effect did the changing political climate have on their decision to move to another country a few years later? Aren't the Dutch too pragmatic to be affected by political battles? Didn't we hint that economic factors were the real reason for moving away?

The truth is that many factors disillusioned these future immigrants. It wasn't that old values were all of a sudden abandoned or seriously questioned by other citizens. Dutch Calvinists have always known that they have little in common with socialists, Catholics and liberals. This battle was simply a continuation of earlier pre-war battles.

What shocked and saddened them was the dissension within their own tradition:

1. The leaders of the Hervormde Kerk who fanatically ridiculed the old confessional parties and openly got back at the Gereformeerde Kerk in sermons and pamphlets, calling them pharisees and white-washed sepulchres. (Perhaps they were jealous at the pre-war accomplishments of their fellow Calvinists who were numerically such a small number).

2. The 1944 schism that split the Gereformeerde Kerk wide open and caused 60,000 of its most loyal members to form their own "liberated" Continued on page 7



Prime Minister Gerbrandy, centre, head of the Dutch government in exile, upon his return to the Netherlands. Although not identified the man on the left seems to be the future Finance Minister Liefstinck, a college professor credited for his role in post-war recovery.

Two of these papers, *Het Parool* and *Vrij Nederland* began to prepare people for a "better" political climate, a new ideal state that would emerge after the war would be over.

Through a contact person in Geneva, Dr. Visser 't Hooft (later one of the leading figures in the World Council of Churches) the Dutch dreams were relayed to the government in exile in London. The queen and her cabinet were sympathetic. They, too, had been spending much time discussing the shape of post-war Holland and even toyed with the idea of a new constitution.

Actually, everything was "up for grabs."

According to the constitution, the Lower House of its parliament, elected

imposing mustache who had come from sound Frisian, Calvinistic stock, and who many thought of as a natural successor to such political giants as Abraham Kuyper and Hendrik Colijn, even he had become sold on a new order and was effectively defused by the new politicians.

When the southern part of the Netherlands was liberated, another group of leaders became prominent, their views already transmitted to London before they were freed. In 1943 they had formed a club in a camp for political prisoners at Sint-Michiels-gestel. Among them were people who would later set the tone for Dutch politics, men like De Quay and Liefstinck.

This group took it upon themselves

They shaped our lives; prelude to post-war emigration (3)

Continued from page 6
churches, followed almost immediately by the establishment of a rival Christian political party, under the pretext that "if you can't sit at the Lord's table together, you certainly can't find each other in political action."

3. The 'young turks' within the Gereformeerde Kerk, who in their idealism for a new Europe and new ideology at home, crusaded for new loyalties, a new nationalism, and a new middle-of-the-road party where everyone would feel at home.

Friendships

Family life was affected by these differences. When the need for Christian solidarity was the strongest things had fallen apart and old relationships were destroyed. Unkind words were said, doors slammed in anger, family members and in-laws walked out of each others lives ... sometimes forever.

A year after liberation, in the final days before the first post-war election, apathy had disappeared and the battle lines drawn. Even foreigners to whom the Dutch political system had been sort of a joke, came to observe and report, most of them rooting for the new politics, especially the new Labour Party, not as leftist as the pre-war S.D.A.P. that was making the strongest pitch of all to the 'confessionals', the Catholics, and the Hervormden where they could count on the support of many influential leaders and even among the Gereformeerden, where a youthful element led by such people as Thijs Booy would be going to the polls for the first time.

Even among the Dutch communists, a rather tightly disciplined group, there had been talk about dissolution of their party and exploration of the 'doorbraak' idea, where people of different ideologies would work together shaping a new nation.

With the protestant vote split among

three confessional parties, and supposedly wholesale dissension among the Catholics to leave their traditional political party, there was general expectation that the Netherlands was on the eve of a new era.

The old contenders were still running, but new parties, new ideologies were at work. These would no doubt receive the lion's share of the vote and eventually the older parties would disappear. This was the opinion of various foreign journalists when they sent their last dispatches on May 15, 1946 the day before the elections.

They had not counted on the deep-rooted loyalties and convictions of the older Dutch, the idealism of new, young voters who strongly identified with heroic figures like Jan Schouten of the Anti-Revolutionary Party, and especially on the ecclesiastical power of the Roman Catholic Church which had told its members to endorse a re-organized Catholic People's Party.

Although the socialist/labour idea won tremendous victories, compared to its pre-war popularity, it did not receive the landslide victory that was widely predicted.

On May 16, 1946 the Dutch restored to power a government that in many ways reflected the old loyalties, even though the socialists, for the first time in Dutch history, were given a position of leadership, shared with the Catholics. A Dutch parliamentary reporter described the period May 1945 - May 1946 as a move from "Wanorde tot rechtsorde," from chaos to law and order.

It now remained to be seen if the newly elected representatives, but especially those who as cabinet ministers had to direct the administrative machinery of a devastated country, would be equal to their task.


Next week: Conclusion of this prelude to post-war emigration in "A Ten Guilder Handout."

Dutch churches join for nationwide outreach

ARROWHEAD SPRINGS, Calif. (EP) — Hundreds of local churches throughout the Netherlands are taking part in a nationwide Christian outreach effort keyed to the theme that, in Christ, "There is hope" — no matter what the situation. Called "Project '82," the nationwide campaign was kicked off recently with the distribution of more than 5.2 million copies of a colourful 48-page evangelistic magazine: one for every household in the country.

The magazine, also titled "There is hope," was printed in order to proclaim the meaning and relevance of the Christian faith, according to a "Project '82" spokesman. The spokesman said that a project of such broad scope had never before been undertaken in the history of the Dutch church. Articles include interviews with Apollo 15 astronaut James Irwin, handicapped artist and writer Joni Eareckson, and several Dutch Christians. Other features focus on the history of the Bible and numerous disasters now threatening the future of mankind. The main theme, however, the spokesman explained, is that the Christian never has to fear that a situation is hopeless.

The campaign is being organized by an interdenominational committee according to an idea launched by Campus Crusade for Christ in the Netherlands. Hundreds of local churches are involved, the spokesman said, with each congregation organizing its own activities while taking advantage of the national publicity in newspapers and on radio and television concerning the "There is hope" outreach.



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News

Christian Labour Association 30 years old

by Margaret Griffioen
C.C. staff

About 300 people attended the thirtieth anniversary banquet of the Christian Labour Association of Canada on April 17, at Knox Christian School in Brampton.

Singing was led by the Chatham-based band, "Jubilee," who also performed some songs including "Re-assessment Blues", written by band leader Bill VanDyk.

After the dinner and a speech by Gerald Vandezande, a men's choral group, "Collegium Musicum," from St. Catharines sang some gospel songs which were much enjoyed.

Gerald Vandezande spoke on the "Great and the Small." He recalled the rocky history

of the CLAC and the victories it has had.

Reading from Psalm 115, Vandezande said: "There is much that can be said on the basis of this comforting psalm in connection with CLAC's daily work and witness and the unique challenges and issues we must face together during the eighties."

"It strikes me how accurately the psalmist described not only the false gods of his time but also the idols of our age."

Vandezande compared those who make and worship idols to "corpses, for they won't put their trust in the Lord." The Lord "will bless those who fear the Lord, both small and great."

"So both small and great may and must continue to

strive for the coming of justice for all. And in doing so, the Lord blesses them all," said Vandezande.

Vandezande went on to list many of the people whose work the Lord blesses. People from our own land and the CLAC and people all over the world such as Mother Teresa in India, and the Solidarity movement in Poland.

In closing, Vandezande said, "May all of us together, both the great and the small, always wait upon the Lord and daily walk in faith, knowing that in the Lord our labour is not in vain" (cf. Cor. 15:58).

With more singing and prayer and songs by "Jubilee," the banquet ended with praise and thanksgiving to God.

CLAC receives gift ...

Continued from page 1

"Liberalism comes from the word 'liberal', which means free. Freedom generally has two sides. Negatively, liberalism shares with humanism its rejection of the revelation of the religion of the Bible. Positively, liberalism shares with humanism its worship of human personality and its drive toward human self-determination."

Dr. Zylstra defines humanism as the secular, immanitized form of the Christian religion, which over the passage of time has come to deny the existence of God.

"Canada's new constitution is the last instance of the kind of (positive) contribution liberalism has made to the unfolding of democracy."

According to Dr. Zylstra, liberalism has helped to shape the idea of the rule of law which takes away the power from private institutions such as the Roman Catholic Church, nobility or guilds. It helped to establish public offices such as the legislature.

Other positive aspects of liberalism found in our new constitution include legal equality in which "every indi-

vidual is equal before and under the law," civil rights and religious freedom and democratic rights.

Negative aspects of the Constitution include the failure to define the rights of the unborn, the failure to deal with the question of what rights Canadians have to basic economic subsistence and the failure to adequately protect the rights of institutions.

Dr. Zylstra says the Constitution failed in the areas of the rights of cultures and religious freedom. Not enough was done to "protect the minority cultures in the overwhelming presence of the North American melting pot," and in the case of religion two questions are left unanswered: "Do institutions also have religious rights?" "Can religious commitment be expressed in the public realm itself?"

This reflects importantly on the rights of groups such as the CLAC. "The CLAC has just gone through a detailed legal process again to fight for this institutional right of freedom of religion. This right is not protected in the new Constitution."

In explaining the reasons for allowing such major deletions in the constitution, Dr.

Zylstra asked, "What happened to the Christians in the constitutional debate?"

"At no time did the mainline churches, (Roman Catholic, United, Presbyterian and Anglican churches in Canada) use their expertise and power to challenge the liberal frame of reference that underlies the new constitution."

Why? Dr. Zylstra quoted Richard Neuhaus, editor of the Lutheran Forum. "... the church's mission is no longer to transform the culture but to be conformed to a culture that is transforming itself into the heavenly kingdom."

Dr. Zylstra continued by saying, "Like just about everybody else in our pragmatic society, we were issue-oriented, not principle- and structure-oriented. We did not have a common assessment, strategy and plan of action. In short, we did not have our act together."

"I know, we were not yet ready to engage in that high-level battle for a new constitution. But nonetheless I dare say that we did not try enough. In the decade ahead that must change!"

After Dr. Zylstra's speech the convention closed with singing and a prayer of thanksgiving.

You're covered, Toronto!

In a continuing effort to provide news coverage in major centres across Canada, Calvinist Contact has appointed Margaret Griffioen as full-time staff member to cover events in metropolitan Toronto.

Miss Griffioen, a Centennial College journalism student in Scarborough, will form C.C.'s one-person news/advertising bureau for the summer months. She will return to college in the fall to complete her program but she will remain a correspondent during that time.

Miss Griffioen comes from the Lindsay area and is a member of the Christian Reformed Church there. Raised a farmer's daughter in a rural setting, she says that she enjoys life in the city.

This summer experience is an extension of the journalism program in which students try to obtain work with daily or weekly newspapers. Miss Griffioen will not only report on news events, but she will also do a great deal of "good news" reporting — features on the people and groups which form our readership.

She will also try her creative hand at advertising by visiting businessmen in the metropolitan Toronto area.

She is joined by C.C. correspondent Aileen Van Ginkel who will continue to write on a part-time basis.

This summer, we have Toronto covered with journalistic personnel.



CLAC celebrates in Edmonton

by Wally van de Kleut
C.C. staff

About 340 people from Edmonton and area celebrated the 30th anniversary of the Christian Labour Association of Canada on April 3. A full and varied agenda, led by Rev. Mel Pool, included a banquet meal, much hearty singing, a slide presentation of CLAC's history, a recap of CLAC's Edmonton history, the evening's address and a litany.

The banquet meal was billed as 'A European delicacy,' and indeed, the boerenkool, snert, worst, assorted pies and coffee were very good, if not a trifle filling.

A medley of songs, from "The more we eat boerenkool" to the "Worker's Song" to "Praise God from Whom All Blessings Flow" added much to the program, and were ably directed by Pearl Samplonius and accompanied by Joachim Segger on the piano.

Margaret VanGinhoven, an Edmonton CLAC board member, recalled the history of the CLAC as it pertains to Edmonton and the rest of Alberta. She did so in a witty and engaging style, which was thoroughly appreciated.

A slide presentation on the history of CLAC across Canada, focusing on the staff, board members, companies represented by CLAC, and Edmonton's CLAC history, was narrated by Co Vanderlaan. Co, with CLAC for the past 15 years, has been working out of the Edmonton office since 1979.

The address of the evening

was entitled, "Workers Relax!" Dr. Sidney DeWaal, president of The King's College, in a powerful and sometimes problematic speech, took the opportunity to explore in what manner people should be busy for the future of Christian organizations.

"Today we celebrate the 30th anniversary of CLAC, and for that we thank the Lord; but we must look ahead and ask what are the possibilities," began DeWaal. "To look ahead we must start big, and we must have a vision. Think big. Think large," exclaimed DeWaal. "To think big we must have faith."

"We are afflicted by an immigrant mentality wherein we start an alternative and as soon as it starts to go we put limits on it out of fear," said DeWaal. "We have no problem with visions as long as we can talk about them. But the Kingdom is expansive and expansionary." DeWaal went on to say that we too quickly see reality as restricting, and that the laws of the land and the strength of secular forces dampen our visions.

All too often "we place limitations on top of our visions, (and then) the problems becloud the visions." The result, said DeWaal, is a profusion of criticism, worry, frustration, a getting away from foundational issues, less prayer and less support.

Instead, "our visions have to be laid on top of the limitations, so that our problems become opportunities," said DeWaal. "Then the visions will help us overcome the limitations — knowing

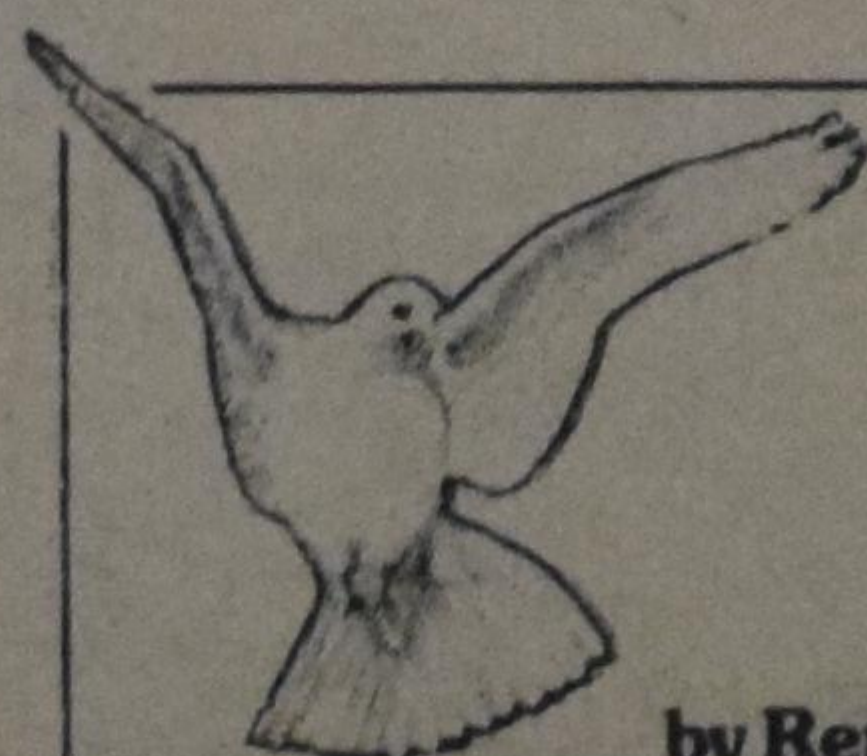
Continued on page 11

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The Reformed vision of the Lordship of Christ over all of life must be communicated to Christians of other traditions. The ICS has proven to be an effective bridge in this mission. It has attracted not only Reformed students but Christians of different backgrounds and from many other countries and cultures as well.



The Institute for Christian Studies in Toronto attracts students and professionals world-wide and from divergent Christian backgrounds

This program gives students at secular universities a chance to examine their academic studies in the light of Biblically directed insights. Wherever possible this outreach is done in cooperation with Christian Reformed campus chaplains, Inter-Varsity Christian Fellowship, and other campus ministries.

Forum for dialogue

Moreover, an increasingly important facet of our mission is the sponsorship of academic conferences for professors,

professionals and graduate students who face common problems in

their work. In this way ICS is bringing together Christians from different backgrounds for dialogue and interchange.

Bridge under construction

In short, ICS attracts a wide diversity of

students and professionals, nationally, internationally and denominationally. ICS is a bridge that needs widening to allow even more people to cross it. It needs further building be-



cause the Body of Christ is so divided and because we need to learn from each other.

Our mission

The Holy Spirit is at work today, causing many Christians to probe anew the meaning of Christ's Lordship. Because of its Reformed roots, the ICS is one place where

people look for direction. That's why this bridge deserves **your** support.

Our request

We ask that every Reformed family and single adult make a donation of \$25 right now to the mission of the ICS. It's not much to ask, for this mission is part of the vision of the Reformed community.

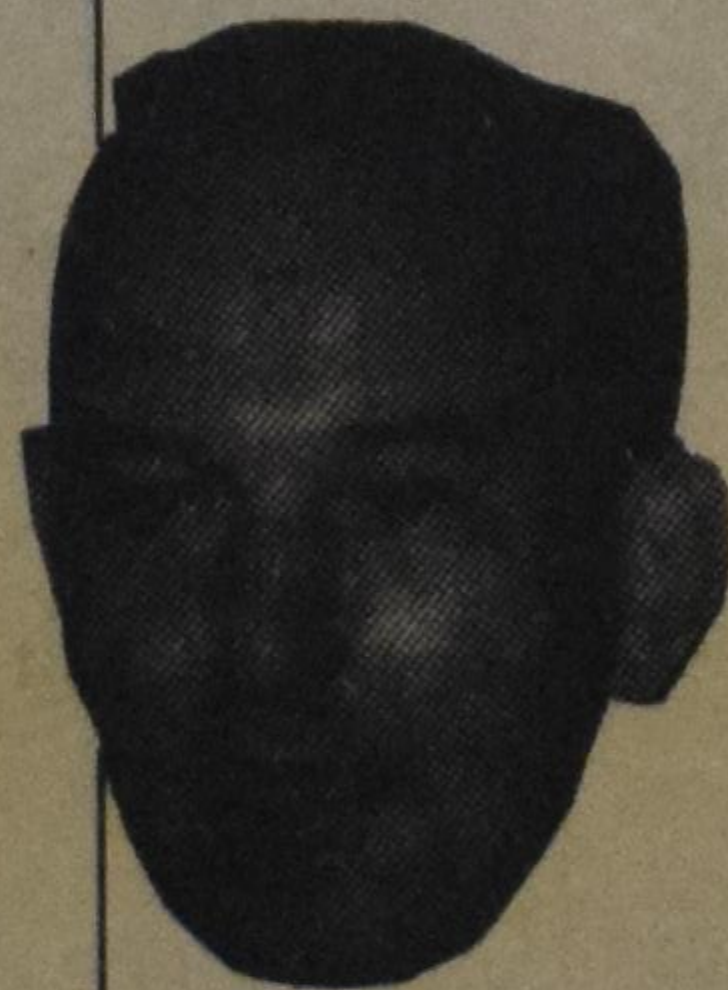
Please consider this request prayerfully, and help us build bridges between communities.



ICS graduate Harry Anastasiou teaches high school in Cyprus.

Holland, Sweden and Italy.

Consider that students have crossed our bridge from Cyprus, Lebanon, Singapore, Japan, Jamaica, Indonesia, Australia, Great Britain, New Zealand, South Africa,



From Canada, Bert Polman is head of the music department at the Ontario Bible College

Reaching out

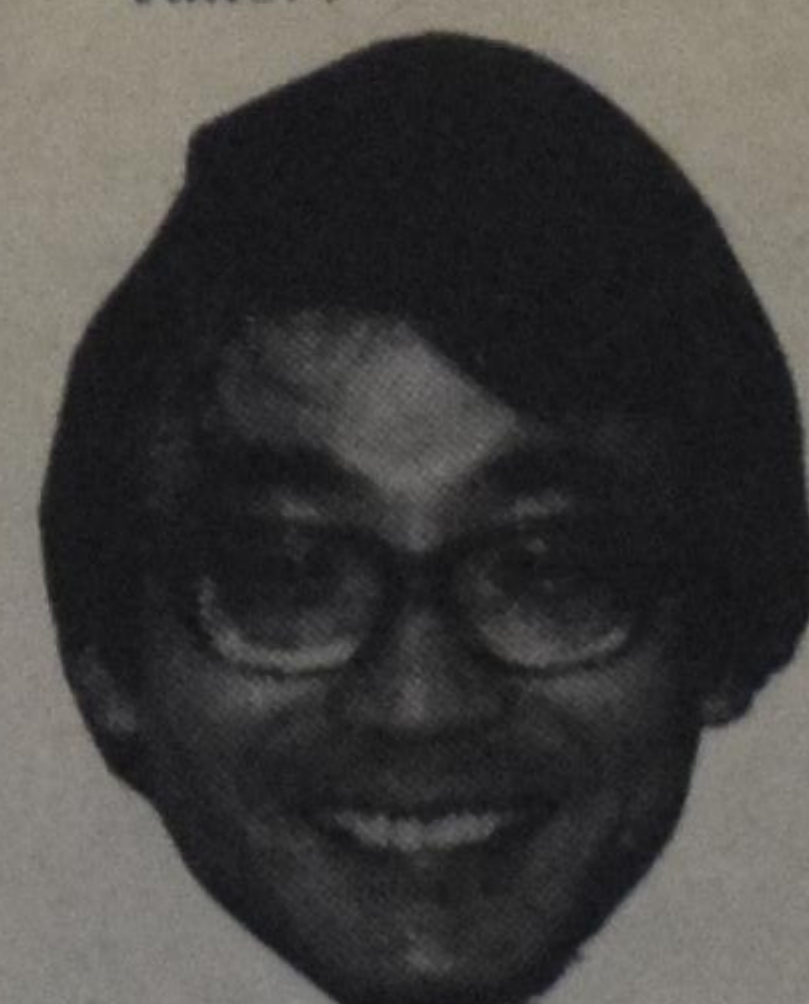
Another bridge is our campus outreach program. In this program, our alumni and advanced students reach out to numerous students in several Ontario universities.



From Italy, Massimo Rubboli teaches and researches at the University of Florence



From U.S.A., Amy Rowe now lives in Pittsburgh, working as a free-lance editor.



From Japan, our first M.Phil graduate, Masuo Miyazaki, since '75 a pastor in the Reformed Church of Japan.



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Adjustments after a heart attack



Jean Dykstra
Windows

This time I am going back a few years, back to the day my husband had his first heart attack. It was May 25, 1972, our seventeenth wedding anniversary. Our oldest boy was just in his teens, the youngest a one-year-old.

A heart attack is something that effects the whole family. About a year-and-a-half later he had a major attack. The adjusting period was very difficult the second time.

My husband wanted to get going again as soon as possible. He was home within four weeks, and was on so much medication that he could not do much at all. He could not go back to his business for at least eight weeks, and then on a gradual basis. He was still struggling to stop the smoking habit. Every few days his blood was tested and his blood thinning medication adjusted accordingly.

I'll always be grateful for a few faithful friends who came to see him, leaving their cigarettes behind. Yet Bob made it clear to them that they should not try to spare him; he'd have to fight that battle with lots of people smoking in his presence.

He did win that battle, but not in his own strength. We both made it a matter of prayer, and God answered it in such a way that Bob not only stopped, he was also very understanding if others strug-

gled with that habit, and would always advise them to stop, not for his, but for their own sake.

On doctor's advice, he spent several months in Trinidad. At first he refused to go, leaving me and the children behind. It proved to be a school of learning for both of us. Bob gradually regained his health, and observed a nation of depressed people, who were hungry for the word of life. He lived among the poor families who shared all they had, and he was treated like a king.

Communications were very poor. We didn't hear from him for weeks, and then got six letters all at once. In the meantime I had to learn to hand my dear husband completely over to God's loving care. I worried about him all the time. Wasn't he too busy? Didn't he look tired?

I couldn't do a thing. His life was not in my hands, even though I always tried to do as much for him as I could. Even in those days the Lord was teaching me that He could handle it quite well, without me interfering.

It is so difficult not to be concerned. It is especially so when friends and family start saying: "Now don't let Bob do this or that," or even, "How can you let him get so involved in extra outside activities such as politics and all that goes with it?" It is most unfair to

talk that way to a wife who is already overly concerned, and trying so hard to leave *that too* with the Lord.

As time went on, my husband seemed to recover completely. We rejoiced each time he had a complete, "perfect" check up. He saw the best specialists, all with the same good results.

He couldn't do a half job and enjoyed life to the fullest. Yet gradually his load was getting more hectic. Each decision was made prayerfully. He went from local councillor to reeve, and in 1976 he became a councillor for the newly formed Durham Region, an immensely big job. With it came added duties such as chairman of the planning board, member of the finance committee, conservation, and Children's Aid Society. He soon became chairman of each, since he had the ability to handle any type of crowd.

I still had to fight uneasy feelings when his agenda seemed impossible to handle. Meetings here and there, local, regional, and presenting briefs to the provincial government. Again his check ups were perfect. Said one doctor, "Whatever you're doing, it must agree with you!"

I now believed that the Lord had healed him completely. He looked well, rested on time, and when the call came to start in Grand Bend, it appeared that all his previous experiences led up to accept this new job. It was by no means an easy one: To manage a mobile home retirement estate of about eight hundred people. It needed leadership from someone who could

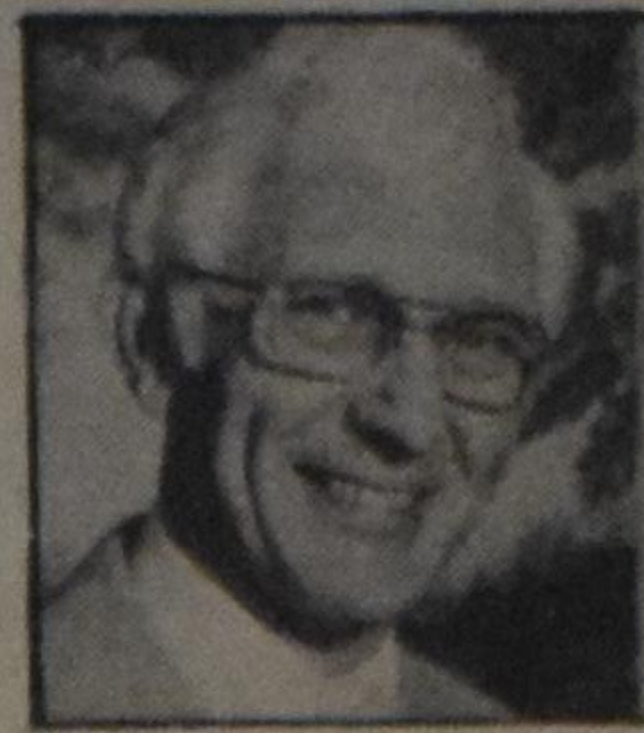
handle all aspects of running a town, from business matters to individual citizens. It was really quite complex.

He enjoyed the challenge, but the economy began to show deterioration, and it directly effected the home park. There were tensions everywhere in the country. And when he had another perfect check up only two weeks before he died, it hit me, perhaps harder than anything could ever hit me.

It felt "let down." God let

me down. I felt myself sinking, feeling constantly: "God did not heal him!"

Didn't I have reason for concern when he worked so many hours? I groped in the dark, when the Lord's everlasting arms should have been around me. I lost all faith in "perfect" check ups. And yet I knew that my only comfort was the Almighty God who had seen fit to allow this to happen, when I could not see one tiny reason for Him doing so.



William R. Rang
Skylights

The brick

My late father-in-law told us of fishermen who lived at the Yssel Lake in the Netherlands. God-fearing as they were, they returned to port before Sundays, for to them the Lord's day was one of rest and worship. At times these two got mixed up a little bit and many a fisherman had difficulty keeping his eyes open during the church service. Being at sea was hard work with little or no rest. Small wonder that the eyelids became heavy once the body was in a stationary position in an otherwise uncomfortable pew.

The pastor of the local church did not really know how to handle the problem. How could he turn tired fishermen into real hearers of the Word?

One day he came upon a solution, and the very next Sunday he entered the sanctuary with a brick in his hand rather than a Bible. Carefully he placed it on the pulpit. He even stroked it a little bit. The eyes of the congregation were wide open. They stayed in that alert position throughout the service although the pastor made no reference to the brick whatsoever.

The benediction was said. Still not a word about the brick. Then, as he was about to leave the pulpit, the pastor explained. "From Sunday to Sunday I've come to you with the living Word of God in my hands and your eyes were heavy. Today I came with a dead brick and you stayed awake and alert."

I don't know how long the affect of the brick lasted, but I keep thinking about that not hearing the Word. Years ago, a pastor confided in me by saying, "Be happy to be a teacher. Children will still listen. Few adults really do."

Is it true that our hearts have "grown dull" and that our "ears are heavy of hearing", that we have closed our eyes, as the Lord lamented (Matt. 13:15)? Is that the reason why so many of us who need healing are not receiving it? Does this explain the strife in our homes and the unrest in our hearts?

We must be hearers of the Word and doers. Yet the first question really is: How well do we hear?



HOW ABOUT SOME MORE MAPLE SYRUP: (l to r) Miss Nagel and Mrs. Roelfsema dig into the pancakes at the pancake brunch held at Willowdale Christian School Saturday morning, April 3rd. The venture, the first of its kind organized by the school's fund raising committee, was combined with a bake and rummage sale and raised about \$1,000 in the matter of a few hours. About 350 people shared the mid-morning meal.

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Issues

Of institutions and organisms: A satire

by Reinder Klein
Pierrefonds, Quebec

Imagine! The other day I wandered into our local donut shop in beautiful downtown Pierrefonds for a delicious, steaming cup of coffee. I do this once in a while, partly because the coffee is always good, rich and tasty, and partly because I like to sit back and quietly watch the people who drop by. Besides, it enables my wife to get the shopping done a bit more quickly and efficiently.

Anyway, I was just about to work my way into my second careful sip — some people slurp coffee; I like to sip it — when a well-built, athletic, young man folded his agile torso onto the stool next to mine. He was clean shaven, blond, and he had a delightful set of clear blue eyes. My eldest daughter would unquestionably have considered him a "hunk".

I studied him for a while, carefully, of course, through my bushy eyebrows which I usually comb down for these occasions. I have an extremely high forehead you see, long ago having lost the ability to let my hair hang down far enough to camouflage my eyes the way young men like to do nowadays.

So I studied him for a while, and liked what I saw. Slyly I engaged him in a conversation. "Ah," I said. "This coffee is a meal in itself." It wasn't very original. Willy Loman says it in *Death of a Salesman*, but I've always liked that line and here was a perfect chance for trying it on somebody. "Sure is," he sighed.

We sipped silently for a few moments, almost in unison. I sensed the beginning of a bond developing between us. He, too, was a sipper. "'s Peculiar," he quietly remarked, "but for some reason this coffee is always better than my wife's." I knew exactly what he meant, although I didn't let on. "Hm," I grunted vaguely, out of loyalty to my spouse; let him make of it what he wants. "'s Funny, you know," he continued. "Most of the guys like to go for a beer afterwards. Me, I just like to come here and relax over a cup of coffee." Clearly, some lucky girl had married herself a winner.

A few strategic questions uncovered that this handsome young fellow was recently married, worked for a small construction firm as a carpenter, and played soccer on Saturday mornings. He had just returned from a practice session and had dropped in for a coffee on his way home. Having been a bit of a carpenter myself in my more impressionable years I warmed to him considerably, and when he revealed his love for soccer I was ready to adopt him. Only last summer, after some thirty years of active participation in the game, I

had decided to "hang up my cleats", as they say.

He played for a team I had never heard of, a small organization in one of the minor leagues in our area. From what he told me I got the impression that this team was not going to have much of an impact on the world of sports. Internal dissention, apparently, was rife.

The dispute appeared to be philosophical in nature, centering, on the question of the role of the club. One faction seemed to feel that the essence of the organization resided with its officers, that small group of slightly over-the-hill former players, not unlike myself, who looked after the paper work, secured the services of a competent coach, bought the stamps and licked the envelopes. They also shouldered the onerous duty of trying to make ends meet on a budget for which there never appeared to be enough cash in the till, what with the need for new balls, uniforms, and adequate referees. Some, my young friend told me, considered this committee to be the formally structured aspect of soccer, soccer-as-institute, you might say.

Besides the paper work, according to one faction at least, the committee had the unique responsibility of imparting to the players the rules of the game and to help them develop the fundamental skills and general athletic prowess that would enable the team to give a good account of itself on the playing field. Ultimately, it was *there* that the club had to enhance the good name of soccer and win more converts, to coin a phrase.

Up to this point in our conversation I had no problem understanding what my new friend was telling me. It was what followed that puzzled me. With a troubled look in his eyes he told me that the debilitating rift within the organization had developed not primarily over the internal workers of the club, but over the prevailing conditions of the fields! Now, the soccer pitches in our area are indeed something awful, a fact I had known for years, but why should this cause dissention in the ranks of players and committee members alike?

Well, apparently some of the larger clubs had come to realize that in the modern world the principles underlying all of sport generally and soccer in particular were applicable to society at large. However, these principles could never come to full fruition unless and until the game could be played properly on well-kept fields. And so, some of the more established clubs had agitated with local authorities for better conditions. Unfortunately, when some players of my friend's team had urged their committee members to take up the

cudgel with the politicians who govern these matters, a dispute had broken out.

"That's just not our job," some of them had argued. "Our concern is to teach soccer and create a broader interest in the game, not to badger the politicians about the right of people to have access to better fields," they had said.

My young coffee mate had become somewhat worked up while he talked. "Can you imagine that?" he blurted out. "They say it's up to individuals, to players like me to complain about the terrible conditions around here. Good grief! They talk about soccer as organism of all things. It makes me think of the blob that ate Chicago!"

I had the strange feeling I had heard something like this before, but couldn't quite remember where or when. I said to him: "What would these people do if the politicians decided to zone all local soccer fields for the construction of high-rise apartment buildings?" "They'd probably move right in," he replied bitterly, a sardonic smirk on his face. "After all, it's possible to teach the basics of the

game in any fair-sized hall or basement," he continued.

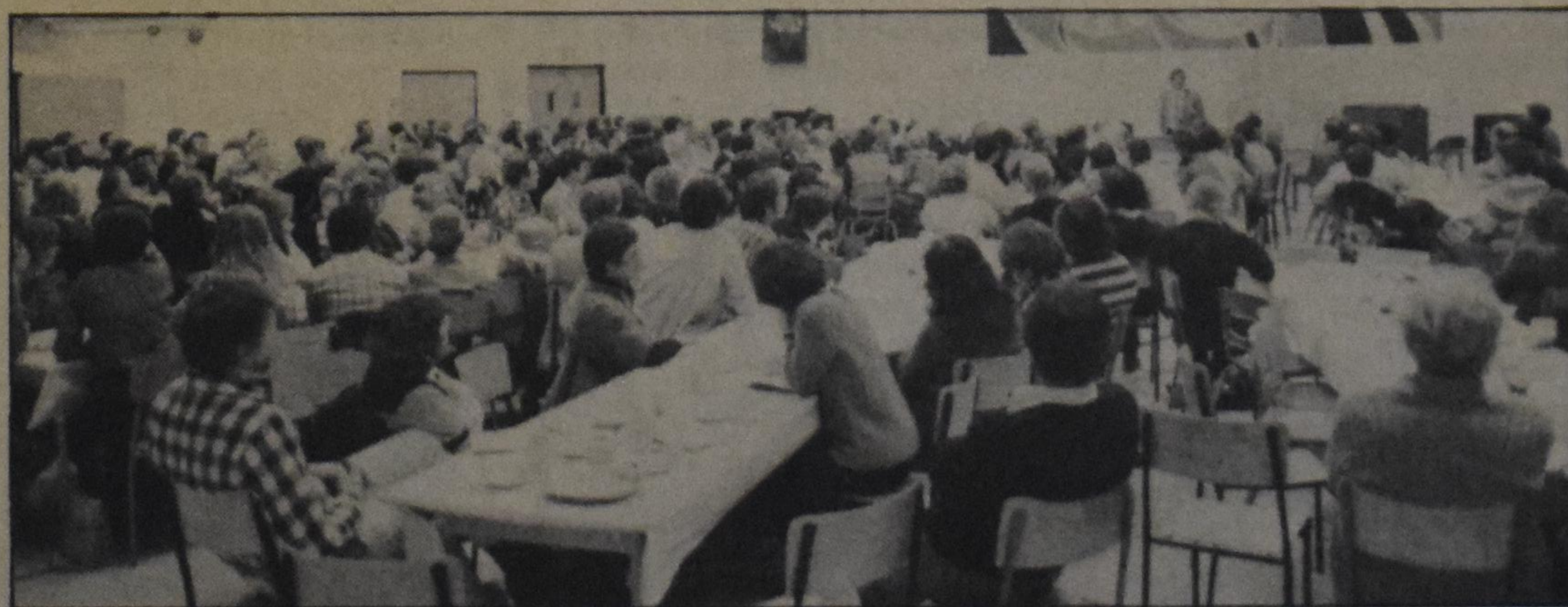
I suddenly noticed that my coffee cup was empty, had been empty for some time, in fact. I told the frustrated young man that my wife was probably waiting for me with the groceries, poor thing. Before I could get my coat, however, he said, kind of wistfully: "You know, the trouble is that I rather like this club. They are really very good at the fundamentals. I've learned a lot from them and would like to play here. But I love the game even more. It seems to me that a real classy organization would jump at the chance to lend its good name and reputation to an honest effort favouring improvements to grounds. Improve the fields and you improve the game." He was getting worked up again, and I was having visions of my tiny wife staggering beneath a heap of bulging shopping bags. "I really have to go," I said as I nudged a dime behind the empty cup. Waitresses have to buy groceries, too.

He walked me to my rusty steed. "Why can't a soccer club, like, the whole club, you know, the committee members and the players together,

why can't they promote the welfare of the game in all areas?" he asked, watching me struggle with the mangled door of my terminally ill van. "Imagine if I were to approach city hall by myself. Would you blame them if they told me: 'Go on, sonny, things can't be as bad as all that. Why, the soccer clubs themselves haven't even contacted us about it!'"

He sure had me there. Distractedly I helped my wife load her groceries into my van. On the way home I completely missed a Stop/Arret sign, but came to a perfect halt at an intersection where there was no sign at all. I helped my wife put the groceries away until she found the icecream in the sink and some dirty dishes in the freezer. Huffily she sent me to my room where I sat down in front of my typewriter. Suddenly a fearful thought struck me. In a flash I fed some paper into the machine and prepared to write an effective letter in defence of English education in Quebec. After all, what if the school boards would content themselves merely with presiding over the closure of our last remaining institutions?

CLAC celebrates in Edmonton



Edmonton CLAC banquet

Continued from page 8
the barriers we have to jump them ... (and) moved by vision we come to see alternative solutions."

DeWaal pointedly emphasized his theme with the following question: "Have we been all that faithful given that after 30 years we only have 6,000 CLAC members in a nation of 25 million, and given that our other Christian organizations are so small?"

Although he stressed we often mistakenly trade off quantity for quality, DeWaal strongly implied that a sign of faithfulness is a large membership or organization, and that therefore a small organization is evidence of unfaithfulness. DeWaal said that we must start big and think large, but he neglected to say why a faithful vision requires "bigness."

DeWaal went on to urge that we enlarge the base of our Christian organizations. "If we want to survive as organi-

zations, then we have to open the door to other fellow Christians," stated DeWaal. "If to be Reformed is to be Biblical, then we have a point of contact with so many other Christians ... and for the sake of God's Kingdom, we must have wide open doors!"

In reference to the institutional church, DeWaal said: "I believe the organized Church must become more involved with our Christian organizations. I know that haloed business of sphere sovereignty but that's a Dutch import. It's high time we looked again at sphere sovereignty in a Biblical light."

In his conclusion DeWaal referred to the title of his speech and admitted that it was somewhat tongue-in-cheek. He emphasized, however, that if "you have a vision which is firmly placed on top of the limitations so that problems become opportunities, then you can relax. Driven by knowledge and

vision, despite the hard work to be done, our labour shall not be in vain."

After the address, Mel Pool led the audience in a Litany of Thanksgiving, which, because of its orientation to labour, was particularly appropriate.

A final song and the evening was over, after which those with time to spare stayed to drink coffee and fellowship informally.

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Education

Chalk marks



Harry A. De Vries

Winnipeg's Calvin Christian makes *The Globe*

An interview with Dr. Ray Postuma, president of the Calvin Chr. School Society in Winnipeg, appeared in the April 16th edition of *The Globe and Mail*. *The Globe*, which is now delivered daily across Canada, briefly outlines the history of the school from the Society's incorporation in August, 1959 and opening of the school in 1960 to its present enrollment of 205 students with 10 full-time and 2 part-time teachers. It reports the society's interest in developing a high school and notes the tuition fee of \$1,700 per family, which is supplemented with government grants. It mentions as well the peculiar approach taken in Christian education and the fact that there are some 60,000 Christian school students in Canada.

People

SCS-BC's Education Coordinator Harro van Brummelen will be on study leave for the next two years although he will continue to work part-time, assisted in his work by Lloyd Den Boer, Henry Contant and Marian Klein.

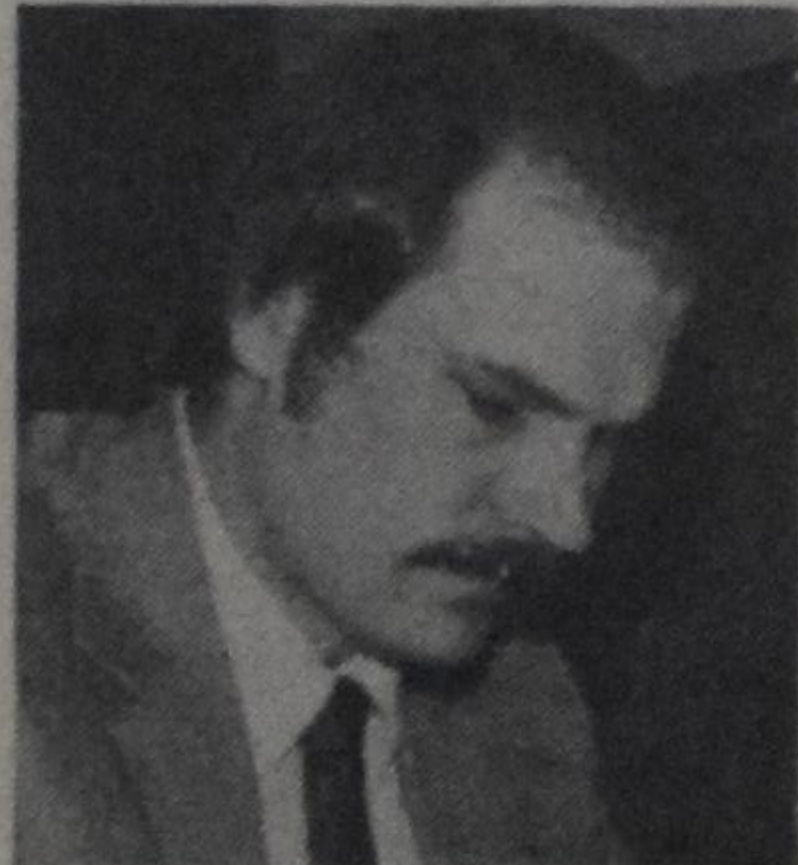
Issues

Many of the B.C. Christian schools were audited by Revenue Canada this past year, but none of them who followed the SCS-recommended formula of accounting procedures experienced any difficulties or reassessments. But the push is still on for making the tuition fee totally tax deductible. The Ontario Alliance of Christian Schools (OACS), too, supports the move originally begun by the Federation of Independent Schools in Canada (FISC) to have members contact federal MPs and write the federal Minister of Finance, Allan McEachen, about the financial inequality of the tax laws regarding tuition costs of independent schools. The aim of the country-wide campaign is to have the tax laws changed in Ottawa and thereby offer financial relief to school supporters.

Teachers' conventions

Victoria is to be the location of the B.C. Christian Teachers' Convention on October 14 and 15. Alberta teachers plan to meet at the Banff School of Fine Arts on October 13, 14 and 15. And Christian Schools International (CSI) annual convention is scheduled to take place in Ottawa at Carleton University August 10, 11 and 12. The Canadian Reformed Teachers' Association is divided into eastern and western regions. The western association met in Coaldale, Alberta during the last week in March and the eastern group will meet on May 7 in Laurel, Ontario.

Changes at Trinity



Mr. Keith Vander Pol

Trinity Christian College in Palos Heights (Chicago area) has combined the financial development and admissions offices in the new Office of College Development and has appointed Mr. Keith Vander Pol as its director. The move to the new department will allow better use of time spent in travelling, clerical support, record keeping, publications and office staffing. The College views the new office as a way to combine alumni, community donor and prospective student relations and financial development into a more unified approach. Keith Vander Pol served as the College director of admissions since 1977 till March 15th of this year when he took on his new position. He has an M.A. from the University of South Dakota.

Shared degree of Nursing at Calvin and Hope

The Michigan Board of Nursing has given initial approval for establishment by Hope College in Holland, Michigan and Calvin College in Grand Rapids, of a shared baccalaureate degree program in nursing beginning this fall. Upon completion of the four-year curriculum at either of the colleges, a student will receive the Bachelor of Science degree in Nursing (BSN). The program, which comes as the result of strong student interest, will admit 50 students this fall and 70 each year thereafter. The program is unique in that there is mutual decision-making, a joint budget and a shared faculty. Grand Rapids' Butterworth Hospital and the Holland Community Hospital, as well as other Michigan health care institutions will be involved in the training program.

Redeemer drives on to meet September opening date

Ground work for Redeemer College has been largely laid for the start of the first term this September. Eight full-time and one of the two part-time staff members have already been appointed. The librarian will also be chosen within the next few weeks. Some '83 applications have been received thus far, resulting in an expected student body this fall of about 75 students. Of course not all applications received by a college reflect the total number of students that will attend a particular school. But with another four months till open-

ing date, Redeemer expects enrollment to be well above the original goal of 50, which is already higher than the starting enrollment of most of the other Christian Colleges in the Reformed community.

College administrator, Arend Kersten, notes that Redeemer wants to be a grassroots college in every way possible. One way it is presently working to achieve that is in its current campaign for budget funding. The operating budget for the upcoming school year has been set at \$800,000 of which \$350,000 is expected in tuition, and the rest will, hopefully, be gathered in from members of supporting churches by way of monthly contributions. The suggested rate is \$10 per month for the next year per family, so that Redeemer funding will not affect support for local Christian community projects. College representatives have met with representatives of almost

all the supporting churches and response for the campaign has been overwhelming.

Separate from the budget drive has been the request to College Association members for loans for the cost of the facilities presently under negotiations with the Dundas town council and the Hamilton-Wentworth board of Education. The college site under discussion is the Dundas High School that will be vacant next year. The town wants the college and will support the college at the Board of Education meeting about the matter sometime this month.

The loan drive for \$1,000,000 will not be concluded until the end of June, but it has already resulted in pledges of \$320,000 from 290 individuals, \$40,000 of which was received in outright gifts. But because of the uncertainty of the college location at this time some of the donors are holding back till the desired facilities are a definite fact. Location has also kept Redeemer from the full scale promotional campaign that administrators would like to have given it.

In the meantime schedules, programs and curriculum matters are being prepared in the confidence that matters unsettled at this time will have fallen into place well before the opening date. There will be a meeting of all applicants May 14th at 3:30 p.m. at the Dundas school, followed by a dinner at Hamilton Christian High. An orientation program and a retreat have already been arranged for September.

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News



Wilma Binnema
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Lifestyle

Media distortion

Language is a powerful tool. Words — and the way they are used — convey certain meanings, elicit emotional responses, and can either encumber or enhance appropriate value judgments.

Neutrality on the printed page (or on the electronic media) is a joke. What sort of meaning do the following words have for you? guerrilla, junta, treaty, terrorists, extremist, moderate, propaganda, christian, western (culture), massacre, battle, (security) police, state of siege, civil war, coup.

Most of these words are emotionally charged, and worse, their definition is vague and full of connotative meaning. When used in a newscast or article these words are not defined; their implied meaning is allowed to run rampant in the imagination of the viewer or reader. These words have the ability to reinforce or affirm certain presuppositions people may have and these presuppositions are often not based on fact.

Over the past weeks I have been watching for articles which used some of these words freely in reference to a broad (not specific) group or issue; these give way to negative connotations so as to make the bias of the article rather obvious. Obvious, that is, if you know what you're looking for.

In order to know — to a limited extent to be sure — what is really happening, and in order to make some responsible judgments about events and actions, we need to protect ourselves from being subtly propagandized by the media. When general, sweeping, black and white statements are made, be suspicious.

For example, references to all opposition forces in El Salvador as leftist guerrillas is neither accurate nor does justice to the complexity of the political situation. When the word leftist guerrillas is used, it is assumed that these are groups armed and supported by Communist Regimes. Question that!

Reference to treaties made with natives in our own country, for example, as treaties in which the natives ceded huge amounts of land is also often incorrect and says little about the native's point of view and of the process used when the treaty was made. I recently read an article in referring to a treaty in which cession of land was assumed, where I knew this not to be so.

North American interests in Central America are out of concern for future communist domination. So we hear and read. The Reagan administration supports the "moderate", "democratic" governments which are beset on both sides by extremists on the right or left side. Strong economic interests are rarely mentioned.

Atrocities by the hands of the so-called moderate democratic government are ignored or blamed on either extremist group. Isn't it wonderful to "have" extremists groups — whoever they are — to blame things on? To link the word "security" with police in some repressive regimes, is one way of making it sound safe, secure, and distant from the acts the police commit in the name of order. (All the above examples were taken from articles that I have collected over the last while).

We can tackle or combat this type of emotionally-charged distortion by constantly questioning, demanding definitions in words, and prying at the underlying assumptions to see if they are based on fact. Watch, for example, for the use or misuse of words relating to the El Salvador election — a very controversial and shadowy issue indeed.

Watch yourself for making judgments based on the newscasts and on the use of certain provocative words. It is a good exercise to begin with. In addition to that, try to get hold of publications which might portray the story differently than the daily paper or television news. Again watch the language and look for facts.

We must be careful that we don't only consume the media but test it. The media doesn't need to do our thinking for us. It can help us focus on issues. It can help us direct our thinking. With today's distortion it requires a lot of discretionary power on our part in order for us to make some sense out of current events.

From the Salem Mobile

It probably does not happen too often that an association is privileged to have a president for 20 consecutive years. Such a leader must have gathered much wisdom, insight and perseverance.

Salem has had this privilege, and to celebrate such a unique happening, Salem's board, committees and staff marked the occasion of Dr. Alan Vandermaas' twentieth year as president of the Salem Christian Mental Health Association with a festive evening.

We sang, played games, listened to the sound of violins, and presented Dr. and Mrs. Vandermaas with an appropriate gift. Alan has taken the Salem Association from the baby years through the one-step-at-a-time toddler years and the "sturm und drang" adolescent years to where Salem is now: a well-established adult organization.

Many years in return Alan, and may God bless you and the association, which has become such an important part of your life, in years to come.

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Liberal theology destroyed my faith, says Romanian pastor

SAN DIEGO, Calif. (EP) — Liberal theology did something to Josif Ton that years of Marxist teaching failed to do. It destroyed his faith. Ton, a recently exiled Romanian Baptist leader, told his story to an audience of some 3,000 at the concluding service of the Congress on the Bible here last month.

Before his arrival in the U.S. last November, the middle-aged Ton was pastor of Romania's largest Baptist church, a 1,700-member congregation in Oradea near the Hungarian border. Ton told how he had survived Marxist indoctrination in high school and at a university in Cluj where he and 19 other evangelical students organized a Bible-study group that met secretly on Friday nights. They had only one Bible among them, he said. But in

seminary in Bucharest, recalled Ton, he was exposed to liberal theology and he soon embraced it. "I was finished," he said.

After wandering for several years in what he described as a "spiritual wilderness" — and picking up a master's degree at Oxford University along the way — Ton encountered some Christian friends from the past. "They brought me back to the Lord," he said, "and I got forgiveness."

Ton went on to deliver a scathing attack against liberalism in the pulpit, painting it as a step along the path to

secularism and totalitarianism.

He urged evangelicals to stand up and "fight" for their faith. "The battle for America is the battle for the Bible," he declared. "If you lose that battle," he warned, "you'll lose your freedom." Ton said he was "shocked" when he first visited Western Europe and discovered many churches that were almost empty on Sundays. He blamed liberal preaching for the vacant pews.

Earlier, at a press conference, Ton speculated on what would happen if the Iron Curtain were to drop sudden-

ly. He predicted that the thriving evangelical churches of Eastern Europe would be faced with two major threats from the West: pornography and liberal theology. Of the two, he said, he didn't "know which was worse."

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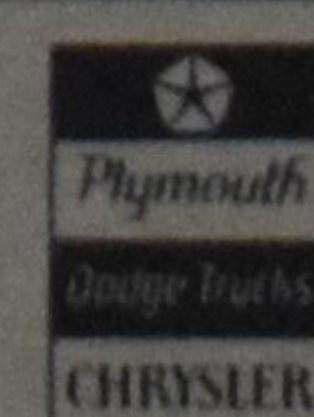
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Dutch



Als je 't mij vraagt...

Syrt Wolters

Wat betekent het „in de wereld te zijn
en toch niet van de wereld?”

Ongeveer twee maanden geleden heb ik me met die vraag bezig gehouden. Ik heb toen onomwonden blijk gegeven dat ik het moeilijk eens kon zijn met wat Bert Witvoet schreef in zijn kolom in *The Banner*: „Welcome to My Perch.” Hij schreef in zijn artikel: „Ik zal de fundamenten en de muren van Christelijke scholen blijven steunen, maar ik applaudiseer enthousiast degenen die in de openbare school en in de Teamster's Union, en in the AFL-CIO hun stem laten horen. Ik begin me zorgen te maken als de spanning er niet meer is als het gaat om de „in” maar niet „van” in onze levens stijl.”

Ik heb toen als mijn mening geschreven, dat het in wezen niet etisch en oneerlijk is om ons aan te sluiten bij een organisatie, die willens en wetens van het koningschap van Christus niets wil weten en daarom ook in de

regelementen een zinsnede opneemt waarin het opbrengen van „sectarische” elementen, niet toegestaan wordt. Als dat de conditie is om lid te worden van zulk een organisatie, is het, dunkt mij, glashelder, dat dat voor een Christen onaanvaardbaar is. En als iemand toch maar lid wordt met de bedoeling om z.g.n. te „getuigen”, dan begint zo iemand al met z'n woord te breken.

Lid worden betekent: je houden aan de constitutie en de bylaws. Ze te onderschrijven met de bedoeling ze te bestrijden als de gelegenheid zich voordoet, dan is dat volgens mij woord breuk, van welke kant je het ook bekijkt. Of „heiligt” hier het doel de middelen? Als ik in de Bijbel lees dat zelfs elke gedachte onderworpen moet zijn aan Christus, hoe kan ik dan mijn eed zweren om trouw te zijn aan regelementen, die Christus opzettelijk

uitschakelen?

Als Witvoet schrijft dat ik als zelfstandig (een klein baasje maar, hoor) makkelijk praten heb, dan snijdt dat helemaal geen hout. Want het gaat er niet om of iemand makkelijk praten heeft of niet. Ik zou daar wel een boekje over open kunnen doen, wat misschien mijn broeder Witvoet zou verbazen, maar, nogmaals, het gaat niet om wat ik al zo beleef of niet beleef. Het gaat er om of we het serieus nemen als Christus ons zegt dat we niet een juk zullen aangaan met ongelovigen. Ik weet wel dat we midden in de wereld leven en dat we de „wereld” niet ontlopen kunnen, maar we zullen geen „juk” aangaan met die van de wereld. Als het ons ernst is als we zeggen dat in Christus de oplossing ligt van alle problemen, dan moeten we wars blijven van elk „juk” dat een „andere” oplossing aanprijst, zelfs openlijk uitsprekt dat men het antwoord van Christus op de problemen van het leven niet lust. Applaudiseren degenen die toch dat juk aangaan onder welk vroom voorwendsel ook, is ten diepste een breken van de gemeenschap der heiligen.

Ik heb het al eens eerder gezegd, en als het nodig blijkt, dan hoop ik dat God mij de gelegenheid geeft om het nog vaak te herhalen, dat wij met al ons „getuigen” in allerhande organisaties en politieke partijen, de eenheid van Christus verhinderen zich te openbaren. Waar is de Christelijke „geest”? Harry Blamires in zijn

boekje *The Christian Mind* zegt het zo overduidelijk: „Er is geen Christelijke geest omdat we in ons denken van alle dag even geseculariseerd zijn als de wereld.”

Witvoet schrijft dat niet iedereen dat inzicht heeft. De een voelt nu eenmaal meer voor evangelisatie en een ander voor politiek en zo. Broeder Witvoet, wat is de boodschap van het evangelie eigenlijk? Houdt dat niet in ons gedrag van heel het leven? Hoe effectief zal mijn boodschap zijn als ik zeg: Bekeert u en onderwerpt u aan koning Jezus, maar ik doe het tegenovergestelde? Roept dat geen vragen op? Stel je voor, die man of vrouw zegt dat heel ons leven moet onderworpen zijn aan Christus, en nu moet je hem/haarzelf eens zien, als ze om de wille van het brood er met de muts naar gooiën, als het aankomt om gehoorzaam te zijn?

Wanneer gaan we inzien dat het Christendom met lamheid geslagen is, omdat we „twee ijsers in het vuur” houden? Inplaats van gehoorzaam te zijn, gaan we onze offeranden brengen. Ik vrees dat de Here gruwet van onze offeranden ondanks dat we die offeranden applaudiseren.

Broeder Witvoet vindt me natuurlijk weer ontzaglijk scherp. Maar is de Bijbel minder scherp? Wat we missen tegenwoordig is, dat we niet meer „uitgedaagd” worden in ons geloof, zelfs niet in de prediking. Misschien meer later.



J. VanHarmelen

De Derde Groep, de Anderen!

Er is ook nog een derde groep Joden die de Anderen worden genoemd. Alle Europese Joden en hun afstammelingen in de Nieuwe Wereld (de Amerikas, Australië) zijn Ashkenazim of Sephardim. Arabisch sprekende Joden zijn Sephardim. De Joden die tot geen van beide groepen behoren moeten gezocht worden in Afrika en Azië. Dat wil echter niet zeggen dat alle Joden in Afrika en Azië tot de Anderen behoren. Want er zijn heel wat Joden in Zuid-Afrika die tot de Ashkenazim behoren, en de Joden in Noord-Afrika, Egypte en Zaire willen tot de Sephardim gerekend worden. Wie zijn dan de Anderen?

In Ethiopië wonen Joden die een zwarte huidskleur hebben. Ze worden Neger-Joden genoemd. Ze zeggen dat ze van Salomo afstammen. Ze spreken twee Semitische talen. Ze houden heel veel geboden uit de Wet van Mozes, weten niet veel van de Talmudische geboden. Ze houden de sabbat heel strikt. Volgen Joodse dieetvoorschriften nauwgezet. Ze lezen de Wet niet in het Hebreeuws, maar in Old Amharic, hun religieuze taal. Ze heten Falashas.

Leidinggevende Joden twifelen er niet aan dat de Falashas Joden zijn. Ze worden in Israël echter als proselyten beschouwd, en ik kon geen bevestigend antwoord vinden op de vraag of ze ook met andere Joden mogen trouwen. In een van de nieuwste boeken staat dat het feit dat zij zo lang geïsoleerd hebben geleefd van de rest van het Joodse volk de vraag doet rijzen of het wel wenselijk is om met andere Joden te trouwen. De Falashas behoren tot de „Anderen”.

In India zijn vier Joodse groepen.

• De Benei Israël. Een groep Joden gecentraliseerd in Bombay. Ze hebben een donkere huid, spreken een Indo-Europese taal, Marathi. Het zijn echte

Joden. Ze mogen ook met andere Joden trouwen. De laatste tijd zijn er veel van deze groep naar Israël geëmigreerd.

• In de stad Cochin aan de Malabar kust vindt u de zwarte Joden. Zij spreken Malayalam, een taal die al gesproken werd voor dat er van Europese invloed sprake was. Ze mogen ook met andere Joden trouwen.

• Er is echter in Cochin nog een andere groep Joden, Pardesi genoemd, die op deze zwarte Joden neer zien. Zij hebben hun eigen synagogen, en verbieden hun kinderen met de zwarte Joden te trouwen. De Pardesi hebben een veel lichtere huidskleur!

• Er is nog een groep Joden die in Calcutta en andere steden worden gevonden. Ze heten Baghdadi. Zij zijn afstammelingen van Joden die uit Bagdad naar Indië geëmigreerd zijn. Zij spreken Arabisch. Het zijn echte Joden, die er eerst moeite mee hadden dat hun kinderen konden trouwen met Benei Israël Joden, het werd zelfs een geschil dat echter door Rabbinen werd beslecht, toen werd uitgesproken dat zowel de Benei Israël als de Zwarte Joden, als volle Joden moesten worden aanvaard. De emigratie naar de Staat Israël had daar ook wel iets mee te maken.

In China vond men een duizend jaar geleden al Joden, die uit Mesopotamie waren gekomen en zich gevestigd hadden in de stad Kai Feng Fu, in de provincie Honan. Tengevolge van de Russische Revolutie en twee wereldoorlogen zijn heel wat Chinese Joden uit die provincie vertrokken en wonen in Mantsjoerije, maar ook in Sjanghai en Hong Kong. Deze Joden die Yiddish, Russisch en Arabisch spraken noemden zichzelf „Yotsei Sin” (zij die China verlaten hebben). U vindt ze nu ook zelfs in Tokyo en San Francisco.

Dan zijn er nog twee groepen Joden in Europa die niet tot de Ashkenazim of Sephardim maar tot de Anderen moeten worden gerekend. Het zijn echte Joden. De ene groep heet de Krimchaks die op het schiereiland De Krim wonen in het Zuiden, van Rusland en Tartar spreken. Een deel van de tweede groep heet de „Mountain Jews”, zij spreken Tat, een Perzisch dialect met vele Hebreeuwse, Turkse en Caucasische woorden. Het andere deel van de Caucasische Joden woont in de steden in Georgië, zij

spreken de Georgische taal, een van de vele Caucasische talen. Over de Krimchaks las ik dat ze bijna uitgemord zijn door de Duitsers in de tweede wereldoorlog, en over de Caucasische Joden dat zij in grote getale naar de Staat Israël zijn geëmigreerd.

De Anderen zijn een zeer gevarieerde groep. Niemand twijfelt er nu echter meer aan of zij wel Joden zijn. Die twijfel behoort tot het verleden. In de Staat Israël zijn ze te allen tijde hartelijk welkom.

Gedachten na een preek

„Als een arend...over zijn jongeren zweeft...zo heeft de Heer...” (Deut. 32:11,12).

*De jonge vogels in het arends nest
Worden te groot om in het nest te blijven.
Al is het nog zo veilig en zo best,
Het is de tijd om hen eruit te drijven
Om hen te laten leven.*

*Zij worden uit het warme nest gedreven
Door harde pikken en met vleugel slagen.
Ondanks hun krijsen en hun angstig beven
Moeten zij 't vliegen durven wagen
Om zo te leren leven.*

*Ondanks hun angst is er geen echt gevaar
Want als zijn scherpe ogen onraad merken
Dan komt de grote, sterke Adelaar
En vangt zijn kind op zachte vlerken
En veilig mag het leven.*

*Langs alle grijnzende gevaren
Is hij hun schild en toeverlaat.
Hij zal hen altijd trouw bewaren,
Beschermen voor elk dreigend kwaad
Zodat zij kunnen leven.*

*Slechts eenmaal stond hij stil terzijde
En liet zijn liefste kind te pletter slaan.
Zo was het dat hij onze weg bereidde
Die ons zijn Vaderhuis laat binnen gaan
Om eeuwig daar te leven.*

Coby Veenstra - Van Duyvenvoorde

Dutch

Onder ons Wat kun je doen met al die oude kerkbladen?

Iemand vertelde me dat je ze kunt gebruiken voor je open haard. Je rolt 10 of 20 kranten samen, bind ze vast met een ijzerdraadje, laat ze een paar uur in water liggen en laat ze daarna drogen. Als je deze manier opvolgt willen ze prachtig branden en je kunt er heerlijk van genieten op een winteravond. Bovendien kun je er olie, gas of electriciteit mee besparen. Het leek mij een goed idee.

Maar een ander was het daar helemaal niet mee eens. Hij zei dat je zoiets alleen maar doet om er jezelf een plezier mee te doen. Dan val je in de categorie van de „mij” generatie, eerst jezelf en als er dan wat overblijft, dat is dan voor je buurman. Nee, dat leek nergens naar. Hij adviseerde me de bladen netjes in te pakken en ze te geven aan de Cadets of Calvinettes. Die gaan ze dan verkopen en krijgen zodoende geld voor hun clubs. Waarschijnlijk gaan de verkochte tijdschriften door een re-cycling proces, waardoor er opnieuw papier van wordt gemaakt.

Nu, ik moet toegeven, dat was toch heel wat beter dan ze

zo maar te verbranden. Hij had gelijk, eerst de buurman, en dan jezelf.

Toen ik kort daarna in de GO-trein zat overdacht ik dit gesprek. Ik zag daar namelijk zoals gewoonlijk allerlei dagbladen op banken en op de vloer liggen die daar door andere reizigers waren achtergelaten. Nu valt het me altijd weer op dat nieuwe reizigers direct die kranten oppakken om er het laatste nieuws in te lezen. Toen dacht ik ineens: he, waarom nemen we onze kerkbladen niet mee. Ikzelf kom altijd tijd te kort om alles thuis te lezen en doe dat dan in de trein op weg naar mijn werk. Waarom laten we die kerkbladen ook niet achter in de trein, in de bus, in de subway en in wachtkamers, zodat anderen ze ook kunnen lezen. Zie, nu is er geen vuur voor de open haard maar misschien gaat er nu een ander vuur branden. De vlam van de Heilige Geest kan er misschien door werken in de harten van de lezers. Werpt uw brood uit op het water en gij zult het vinden na vele dagen (Pred. 11:1).

John VanAst,
Mississauga, ON

Een dame die veel kan vertellen

Mrs. L. Koopman uit Calgary (oorspronkelijk uit Opende (Gron.) stapte op 4 april 1928 op de boot naar Canada. Na een bootreis van 10 dagen en nog eens een treinreis van 10 dagen kwam zij in Edmonton aan om zich te vestigen in het nabij gelegen Ferintosh. Enkele jaren later verhuisde haar familie naar Strathmore, daarna naar Ackney en nog eens voor een vierjarig verblijf naar Californie. De laatste 30 jaar bracht zij door in Calgary, waar haar man 12 jaar geleden stierf. Mrs. Koop-



man brengt haar tijd door met breien, naaien en quilting. Vooral het laatste heeft haar onlangs bekendheid bezorgd. Zij is niet een van die emigranten die hier rijk is geworden. Zelf zegt ze: „Ik ben maar een gewone, arme weduwe.” Maar haar hobby bezorgde haar een persoonlijke felicitatiebrief van President Reagan op haar 93e verjaardag op 7 maart jl. Een van haar zoons had namelijk een bulletin van de Maranatha Chr. Ref. Church (Calgary), waarin een artikel van Rev. Hielema stond waarin haar werk werd aangehaald, naar de president gestuurd. Zij staat ook op een foto in het Anniversaryboek van de kerk met de vroegere Prime Minister Diefenbaker. Mrs. Koopman woont bij haar dochter, maar op 93-jarige leeftijd is zij nog niet aan huis gebonden. In december van het vorig jaar reisde zij naar Californie voor een vakantie van 4 weken bij haar talrijke familieleden. Toen wij haar vroegen of zij veel zou kunnen vertellen zei ze: „O ja, heel veel!”

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Persoverzicht

- Met nogal veel fanfare trok het Trudeau-kabinet zich terug uit de drukke wereld van beslommeringen om in de stilte van de Gatineau heuvelen zich te beraadslagen over de benodigde economiese politiek van de toekomst. Iedereen wachtte met ingehouden adem op het resultaat. En inderdaad het duurde niet lang voordat de besluiten bekend gemaakt werden. Trudeau zelf, en die andere zware jongens (MacEachen en Chretien) maakten op verschillende plaatsen de uitslag bekend. Na de diepzinnige seance van ministers was het besluit: gewoon doorgaan! Geen lagere rente, geen prijskontrolle, geen loonkontrolle, kortom zoals ik al zei: gewoon doorgaan!

- In de verkiezingen in Saskatchewan heeft Canada een van haar meest geachte en gewaardeerde premiers verloren. Blakeney vertrouwde waarschijnlijk te veel op zijn prestige en vergat aan welke kant zijn boterham besmeerd was, namelijk aan de kant van de stemmers. Hij werd verslagen door een zekere mijnheer Devine die nog nooit een openbaar ambt bekleed had. Deze politicus speelde het klaar om in zijn verkiezingskampagne te beloven om de provinciale benzine-belasting van veertig cent te verwijderen. Dat was in werkelijkheid maar negen-en-twintig cent, maar ach, zo nauw moet je niet kijken. Hij wil nu toch zijn belofte getrouw blijven en die belasting totaal verwijderen.

- Een nogal slinkse werknemer van de Bank of Commerce ging er met maar even tien miljoen van zijn werkgever vandoor. Dat is weliswaar geen kleinigheidje, maar ach, het was druk en het duurde zo'n beetje een klein jaar voordat ze het bij de bank in de gaten kregen. Er was van het gestolen geld niet veel meer over. Het was voornamelijk besteed aan gokken en grietjes. Twee dingen die inderdaad nogal in de kontanten kunnen gaan lopen. Hij zit nu in de bak, zonder

grietjes neem ik aan, maar dat kun je tegenwoordig ook niet zo zeker meer zeggen.

- Hoe de Reagan regering buitenlandse politiek bedrijft wordt zo klaar als een klontje als we de benoeming van Mijnheer Paul Robinson tot ambassadeur in Canada beschouwen. Die mijnheer Robinson weet van de diplomatie net zoveel af als ik van varkensmesten. Dat feit blijkt zonneklaar uit de volkomen ongepaste manier waarop hij de gastvrijheid in dit land misbruikt en zijn neus steekt in zaken die hem geen fluit aangaan. Hoe krijgt zo'man dan zo'n belangrijke benoeming vraagt u? Wel beste mensen, hij was het die voor Reagan centen bijeenzamelde, en voor wat hoort wat nietwaar?

- De Amerikaanse Senaat heeft de regering in Washington ook eens even zonder omhaal verteld waar de sympathie van de Amerikaanse bevolking ligt. Met 79 tegen één stem werd een resolutie aangenomen die aandrang op alle mogelijke ondersteuning van Engeland. Een riem onder het hart van de ijzeren vrouw in het ambt. Ik vind trouwens wel dat ze een tikkeltje te strijdvaardig is naar mijn smaak. Dat dreigt maar schieten en oorlog alsof mensenbloed uit de kraan kwam. En die lui daar in Argentinië doen er nog eens een dun laagje overheen. Ook maar goed stoer wezen, hoor. Wat ze alle twee vergeten is dat die eilanden niet eens geschikt zijn om er eigenheimers te telen.

- Twee lezeressen helemaal uit Edmonton belden me op met het verzoek om nog eens wat van Carl Junior te vertellen. Het hoort weliswaar niet onder de persoverzichten rubriek maar ik wil toch wel aan het verzoek voldoen. Zoals vroeger de ouders van Dik Trom zeiden: het is een uitzonderlijk ventje. Zat-ie me daar verleden week heel genoegelijk met zijn broek naar beneden bij zijn vader en moeder op de stoep op klaarlichte dag voor 'toog van al het voorbijtrekkende volk heerlijk zijn nummertje-één- grote boodschap te doen. En maar wuiven naar de voorbijgangers.

Carl D. Tuyt



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Ontario

Dutch



Uit Nederland

□ De Minister van Financien, Fons van der Stee en zijn staatssecretaris Hans Kombrink hebben met de Nederlandse banken een overeenkomst gesloten over het registreren van zogeheten spaarbewijzen aan toonder. Omdat

dergelijke waarde-papieren anoniem bij banken gekocht en ingewisseld kunnen worden, wordt algemeen aangenomen dat veel zwart geld op die manier belegd wordt, zonder dat de fiscus er een vinger achter kan krijgen. De be-

windslieden hebben nu met de banken afgesproken, dat spaarbewijzen aan toonder via nummers bij de banken geregistreerd worden, waarbij ook de naam van de bank-client wordt genoteerd. Weliswaar kan de client een valse naam opgeven, maar dan maakt hij zich schuldig aan valsheid in geschrifte.

stellen. De bouw van het kunstwerk heeft 20 jaar in beslag genomen.

□ Het aantal auto's dat op dieselolie rijdt is gestegen met ongeveer twaalf procent en het aantal auto's dat lpg als brandstof heeft met twintig procent. Het totale personen-autopark groeide met slechts twee procent. Dit blijkt uit de voorlopige rekening over 1981, die de minister van financien aan de Tweede Kamer heeft gestuurd. Dat het aantal auto's dat op benzine rijdt is gedaald, heeft het ministerie gemerkt aan de daling van opbrengsten aan accijns op benzine met 25 miljoen gulden en een stijging van de accijns op dieselolie en dergelijke met 18 miljoen gulden. Door het dalen van de verkoop van nieuwe auto's verminderden ook andere opbrengsten van financien. De bijzondere verbruiksbelasting op personenauto's bracht 66 miljoen gulden minder op, de motorrijtuigenbelasting 17 miljoen en de opcenten rijks-wegenfonds 18 miljoen.

□ In de eerste twee maanden van dit jaar zijn 1.395 faillissementen uitgesproken. Dat is 27 procent meer dan in dezelfde periode van het vorig jaar. Dat blijkt uit voorlopige tellingen van het Centraal Bureau voor de statistiek. Het aantal failliet verklaarde ondernemingen bedroeg 1.164. Vorig jaar januari-februari waren dat er 939. Ongeveer de helft daarvan (590) waren besloten vennootschappen. Dat is 32 procent meer dan in de eerste twee maanden van het vorig jaar.

□ Vorig jaar hebben ruim 395.000 Nederlanders een vakantiebezoek aan Joegoslavië gebracht. Nederland staat daarmee op de vijfde plaats voor het Joegoslavische toerisme.

□ De regering heeft besloten in Peru, Turkije en op de Nederlandse Antillen een Nederlandse politiemanager te stationeren die zich met de bestrijding van heroïne-transporten naar dat land zal gaan bezighouden. In het verleden werden al van deze zogeheten opiumposten in Zuid-Oost-Azië gevestigd. Volgens de regering zijn deze vooruitgeschoven posten een methode om op een snelle en doeltreffende manier het vervoer van verdovende middelen naar ons land tegen te gaan.

□ In Nederland woonden in 1981 ongeveer 260-duizend islamieten en 57-duizend hindoeïsten. Dit blijkt uit een telling van het Centraal Bureau voor de Statistiek. In 1971 woonden er nog maar 54-duizend islamieten en 3-duizend hindoeïsten in Nederland. Volgens het Centraal Bureau voor de Statistiek is de aanwas voornamelijk toe te schrijven aan buitenlandse migratie en op de tweede plaats aan geboorte-over-schot.

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Dialog

Met bel m'n benen sta ik in het heden,
En struikel niet meer over kleinigheden.
Ik heb een afkeer van onnodig twisten,
En acht mijzelf een goed gelovig christen.

*Dat's prachtig, en precies wat in mijn hart leeft.
'k Geloof al wat mij God geopenbaard heeft.
Zijn Woord van gist'ren is Zijn Woord van heden.
- Maar, wat bedoel jij met die kleinigheden? -*

Och, al die splinterige Bijbelzaken,
Waar vele mensen zich zo dik om maken.
De wetenschap heeft nu toch wel bewezen,
Dat wij dit boek wat anders moeten lezen.

*Dat is geen gekheid! wou je me nu zeggen,
Dat ik God's Woord onmogelijk uit kan leggen,
Voordat een man, geleerd in wetenschappen,
Eerst enk'le dingen voor me op moet knappen?*

Begin nu niet zo vreselijk te zeuren,
en zwaai niet met wat half-versleten kleuren.
Wees eerlijk: in de wereld van het heden,
Geloof jij echt nog in een hof van Eden?

*Natuurlijk wil ik heel graag eerlijk wezen.
Ik ben gewoon de Bijbel zo te lezen
Als Jezus deed, die simpelweg vertelde
Hoe God in den beginne 't al bestelde. (1)*

Misschien vind jij in mij veel kriticisme,
Maar jij zit vol met fundamentalisme.
Het eeuwig heil mag vele dingen raken,
Maar 't heeft, Goddank! met Adam niet te maken.

*Maar waarom heeft dan Paulus uitgetekend,
Dat Adams val ons allerval betekent? (2)
En heeft hij het ons misschien voorgelogen,
Dat Eva eens werd door een slang bedrogen? (3)*

Je kunt me nog wel heel wat meer vertellen,
Maar deze dingen waren leermodellen.
Natuurlijk, Paulus was een goed debater,
Maar hij wist stellig in zijn hart wel beter.

*Je zegt ineens dat Paulus zo heel knap was.
Vergeef me dat ik dacht dat het een grap was.
Soms hoor ik dat de man een hele kei was,
En dan weer dat hij toch niet zo goed bij was.*

Komaan, dat heb je keurig uitgevonden,
Maar Paulus was toch echt wat tijdgebonden,
Hij zong het wijsje van zijn tijdgenoten,
Wij zingen nu op enkele and're noten.

*Sta op je tenen, want dan lijk je groter!
Je praatjes zijn zo glibberig als boter.*

*Je bent geslepen in je redeneren,
En tracht daarmee de zaak te camoufleren.*

Mijn lieve vriend en beste ondervrager,
Nu lijk je werkelijk een ketterjager.
Zo gaat het niet, we moeten tolereren,
En ieders mening restloos respecteren.

*Ik ken de mensen van de dialogen,
Die voortgaan tot het dwarrelt voor je ogen!
Er is een and're wet: beproeft de geesten, (4)
Wees op je hoede voor de wilde beesten. (5)*

Na alles wat gezegd en wat betwist is,
Vind ik de situatie humoristisch.
'k Durf haast te wedden, dat jij denkt te weten,
Dat Jona in dat visje heeft gezeten.

*Je weddenschap heb je glansrijk gewonnen.
Maar 'k weet nog steeds niet uit wat soort van bronnen
Je kennis komt. Ik houd mij aan de leer,
Die werd bevestigd door mijn God en Heer. (6)*

Als je maar weet, meneer, dat deze zaken
Het hart van mijn geloof maar amper raken.
Ik ben tevreden met mijn dagelijks lot,
En ik heb vrede met de Heer mijn God.

*Dan is dit toch iets van ons beiden samen,
Want hierop zegt mijn hart met vreugde: amen.
Vrede met God, want Christus is gestorven.
Vrede met God, door Zijn zoenbloed verworven.*

Waarom begin je nu opnieuw te schermen
Met al die afgezaagde oude termen?
Zoenbloed! een offer aan een toornig Heer!
Op deze wijze spreken wij niet meer.

*Wat is voor jou dan nog de goede boodschap?
Waarin bestaat je Christelijke blijdschap?
Wat denk je van het Woord, dat in mijn hart leeft,
Dat God in Christus Zich met ons verzoend heeft? (7)*

Van wat jij zegt heb ik geen kaas gegeten.
Ik ben geen theoloog, en wil het weten.
Maar 'k ga mijn gang, en leef in goede vrede
In dit moderne, altijd nieuwe heden.

*'t Verdriet mij, dat we samen moesten strijden.
Diep in mijn hart heb ik groot medelijden
Met mensen zoals jij. Maar wee die snaken,
Door wie de kleinen aan het twijf'len raken.*

*Matth. 19:4-8; *Rom. 5:12-21; *2 Cor. 11:3; *1 John 4:1; *Hand 20:29;
*Matth. 12:40; *2 Cor. 5:19.

Louis Praamsma

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THANKS

BUMA: We would like to thank all our children, grandchildren, relatives and friends for the many best wishes, gifts, cards and flowers on the occasion of our 40th Wedding Anniversary. Above all, we thank our Lord for all his many blessings. Mr. and Mrs. Gerard C. Buma, 174 Elm St., St. Thomas, Ont.

BIRTHS

VAN GEEST: With praise to God, Len and Nellie are happy to announce the birth of their daughter, JORDANA LYNNE, on April 25, 1982. A sister for Danny; 10th grandchild for Mr. and Mrs. J. Luymes, Sr., of Moorefield, Ont. and 6th grandchild for Mr. and Mrs. W. Van Geest, Sr., of St. Catharines, Ont. Another great-grandchild for Mrs. J. Voskamp, Sr., of Trenton, Ont.
308 Daleside Pl., Waterloo, ON N2L 5M4

MARRIAGES

ALGRA-LOS: Mr. and Mrs. Ted Algra, Chatham, Ont. and Mr. and Mrs. Cor Los, London, Ont., are pleased to announce the forthcoming marriage of their children, THERESA and BILL. The wedding will take place, D.V., on Saturday, May 29, 1982, at 4 p.m. in the First Chr. Ref. Church, Calgary, Alta.
Future address: 38162 - 17 St. S.W., Calgary, Alta.

DE PEUTER-OTTER: Mr. and Mrs. Wm. de Peuter of Bradford, Ont. and Mrs. A. Otter of Ballantrae, Ont., are pleased to announce the forthcoming marriage of their children, ANNETTE LINDA and HENRY. The wedding will take place, D.V., on Saturday, May 15, 1982 at 3:30 p.m. in the Springdale Chr. Ref. Church, R.R.#4, Bradford, Ont. Rev. Sieds van der Meer officiating.
Future address: 1975 Rosefield Rd., Unit #33, Pickering, ON L1V 3E3

KRUID-WESSELSON: Mr. and Mrs. John Kruid of Aylmer, Ont. and Mr. and Mrs. Rolph Wesselson of Embro, Ont., are pleased to announce the forthcoming marriage of their children, MARGUARITHA and PAUL. The wedding will take place, D.V., on Saturday, May 15, 1982, at 3 p.m. in the Chr. Ref. Church of Aylmer. Dr. H.J. Boekhoven officiating.
Future address: 767 Second St., Apt.#409, London, ON N5V 3C4

LUYT-VOS: Mr. and Mrs. George Luyt of Kingston, Ont. and Mr. and Mrs. Harold Vos of Pella, Iowa, are happy to announce the forthcoming marriage of their children, NELIA SUZETTE and TIMOTHY PAUL. This celebration of love will take place, D.V., on Saturday, May 22, 1982, at 4 p.m. in the First Chr. Ref. Church, Kingston, Ont. Rev. H. Van Niejenhuis officiating.
Future address: 129 First Ave. N.E., Apt. #1, Sioux Center, Iowa 51250

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MARRIAGES

NIENHUIS-TIGCHELAAR: Jack and Sharon Nienhuis and Jack and Margaret Tigchelaar, are happy to announce the forthcoming marriage of their children, SHERRY LYNNE and LEONARD HAROLD. The ceremony will take place, D.V., Saturday, May 15, 1982, at 2:00 p.m. in the Immanuel Chr. Ref. Church, Mohawk Rd. and West 5th St., Hamilton, Ont. The Rev. P. Borgdorff of Grand Rapids, Michigan officiating.
Future address: 12 New St., Hamilton, ON L8P 4J4

PLUGERS-DEWIT: Mr. and Mrs. Cor Plugers and Mr. and Mrs. Harold De Wit, are pleased to announce the forthcoming marriage of their children, KATHLEEN ANN and DANIEL JAMES. The ceremony will take place, the Lord willing, on Saturday, May 29, 1982, at 4:00 p.m. in the Trinity Chr. Ref. Church of St. Catharines, Ont. Rev. Henry Jonker officiating.
Future address: R.R.#2, Hull, Iowa, 51239

ANNIVERSARIES

Oenkerk, Niagara Falls, Ont.
Friesland, Ont.
1932 May 14 1982
We are thankful to the Lord, that we may share and celebrate with our parents, grandparents, and great-grandparents,
STUART and YVONNE ADMIRAL (nee Elzinga)

their 50th Wedding Anniversary. Congratulations Mom and Dad, it is our prayer that the Lord may bless you and keep you in his care for each other and for us.
Their thankful children, grandchildren and great-grandchildren: Clara & Egbert Vander Meer — Niagara-on-the-Lake, Ont.
George & Rose Admiral — Welland, Ont.
John & Diane Admiral — Simcoe, Ont.
Jane & James Croft — Sweaburg, Frieda & John Van Stralen — Kamloops, BC
Jessie & William Fledderus — Jarvis
20 grandchildren and 4 great-grandchildren.
Open house, D.V., on May 14, 1982, from 7:30 - 10 p.m. at Rolling Meadows Golf and Country Club, Montrose Rd., Niagara Falls, Ont., south of Highway # 20, Yokum Rd.
Home address: 3286 Portage Rd., Niagara Falls, ON L2J 2K2

1937 May 20 1982
We praise and thank God for our parents,
JOHN and BAUKJE BOUMA (nee Talsma)

Who, over the many years, not only love each other and their children, but first of all love the Lord.
As we celebrate this 45th Wedding Anniversary, we pray that God may continue to bless and keep them for each other.
Congratulations from children and grandchildren:
Liz & Dick Van Rooyen; Bev, Rick, Jason — Forest
Dirk & Sylvia Bouma; David, Juanita, Leisha, Andrea — Kingston
Andy & Jenny Bouma; Sarah, Mark, Kristin — St. Catharines
Home address: 159 Russell St., Kingston, ON K7K 2G1

1957 May 11 1982
With joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,
DON and ANN VANDERMEER (nee Piersma)

May God keep them and bless them for many more years to come.
With love and congratulations from their children:
Harold
Arnold
Marilyn
Home address: R.R.#5, Oshawa, ON L1H 7K5

ANNIVERSARIES

1942 June 19 1982
"Blessed is everyone that feareth the Lord; that walketh in His ways" (Psalm 128).
With joy and thankfulness to our Lord, we are happy to announce the 40th Wedding Anniversary of our dear parents,
DIRK and MINKE ADEMA (nee Bakker)

Congratulations Mom and Dad! Andy & Judi Adema; children — Smithers, B C
Webb & Meta Westerhof; children — Terrace, B C
Ed & Gerda Adema; children — Smithers, B C
Dick & Marian Adema — Evelyn, B C
Henry & Ann Adema; children — Evelyn, B C
Don Adema — Grand Rapids
Annette Adema & Tim Breedveld (boyfriend) — Burnaby, BC
Dorothy Adema — Burnaby, B C

1942 May 19 Oshawa 1982
Roodeschool
With joy and thankfulness to the Lord for his many blessings, we are happy to celebrate the 40th Wedding Anniversary with our parents and grandparents,

PIETER and HENDRIKA BRONSEMA (nee Vanderploeg)
May God continue to bless them with love and faith.
Congratulations Dad and Mom! With love from your children and grandchildren:
Ben & Wilma Bronsema; Kim, Peter, Jamie, Billy — Iroquois, Ont.
Rangco & Maryse Bronsema; Jennifer, Angela, Tanya, Randa — Bethany, Ont.
Ann & Idso Wiersma; Julie, Erica, Chris, David — Mount Albert, Ont.
John & Carla Bronsema; Mark — Lindsay, Ont.
Opportunity to congratulate at Hebron Chr. Ref. Church, Whitby, Ont., D.V., Saturday, May 22, 1982, from 2-4 p.m.
Home address: 304 Currie Ave., Oshawa, Ont.

Oudebildtdijk, Holland Marsh, Fr. Ont.
1932 May 19 1982
GEORGE and WINNEFRED BROUWER (nee Ferwerda)

With joy and thanksgiving to God, we wish to congratulate our parents, grandparents and great-grandparents on the occasion of their 50th Wedding Anniversary on May 19, 1982, D.V. We wish them the Lord's blessings on this day, and pray that he will continue to bless them and keep them in his care in the years ahead.
With love from your children:
Jan & Tine tenKate — Gouda
Andy & Jane Brouwer — Holland Marsh
Albert & Coby Brouwer — Holland Marsh
Louis & Effie Bierling — Holland Marsh
Andy & Martha deJong — Holland Marsh
John & Anita Brouwer — Holland Marsh
also from the grandchildren and great-grandchildren:
Howard & Winny; David — Saskatoon
Hamady & Froukje; Amir — Hoofddorp
Stephen & Aafke — Kenya
Yge Bonne — Utrecht
Gary & Leona; Caroline, Greg, Pete, Gerald, Winny, Rob, Wendy, Kelly, Marvin, Tammy, Marilyn, Ken, Karen, Heather, Donna, Grant — Holland Marsh
We will be celebrating the occasion, D.V., with an open house at the Holland Marsh Senior Citizen Building on Saturday, May 29, 1982 from 7:30 till 9:30 p.m.
Good wishes only.
Home address: R.R.#2, Newmarket, ON L3Y 4V9

ANNIVERSARIES

1927 May 13 1982
With joy and thanksgiving to the Lord, we are happy to announce the 55th Wedding Anniversary of our parents, grandparents, and great-grandparents,

ANDREAS and GESINA BERENDS (nee Holtman)
We pray that God may continue to bless them, and keep them in his care.
Psalm 103.
With love and congratulations from their children, grandchildren, and great-grandchildren:
Albert & Mia Berends — Rijswijk, Neth.
John & Hilda Berends — Duncan, BC
Martin & Grace Berends — Powell River, BC
Gerry & Nellie Berends — Duncan, BC
Ken & Sandra Wiersma — Duncan, BC
twenty grandchildren and three great-grandchildren.
Home address: 6468 Norcross Rd., R.R.#4, Duncan, BC

1932 1982
With joy and thankfulness to our God, we are happy to celebrate the 50th Wedding Anniversary of our parents and grandparents,

BERT and HENNY BROUWER (nee Leffers)
the Lord willing, on May 18, 1982. It is our prayer that the Lord may continue to bless them in the years to come as he has in the past.
Harry & Helen Brouwer — Thamesville, Ont.
Ann & Jim Dieleman — Thamesville, Ont.
Jim & Teny Brouwer — Chatham, Ont.
Joanne & Harry Devries — Dresden, Ont.
Henry & Jane Brouwer — London, Ont.
John & Kathy Brouwer — Toronto, Ont.
Rhea & Jake Van Breda — Barrie, Ont.
and 29 grandchildren.
Open house Saturday, May 22, 1982, from 2-4 p.m. in the fellowship hall of the First Chr. Ref. Church, Tweedsmuir Ave. E., Chatham, Ont.
Best wishes only.
Home address: 88 Mercer St., Chatham, ON N7M 4B1

1957 May 11 1982
"We know that in everything God works for good with those who love him, who are called according to his purpose" (Romans 8:28).
With great joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,
LEENDERT and GRACE DENENGELSMAN (nee Bruinewoud)
Carolyn; Aaron
Barbara & Bill Van Dommelen — Brampton, Ont.
Eric & Teresa DeVries (fiance)
Rosemary
John Edward
Home address: 78 Springhead Gardens, Richmond Hill, Ont.

1957 May 18 1982
With thanks and joy to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,
COR and TRUDY DE JONG (nee Brouwer)

We pray that God will keep them and bless them for many more years together.
Wedding text: "In all thy ways acknowledge him and he shall direct thy paths" (Proverbs 3:6).
With love from:
Wendy & Henry de Jong
Yolanda
Betty /Arie Vellekoop
Judy
Jacqueline
Home address: Marr Rd., R.R.#1, Wellandport, ON L0R 2J0

ANNIVERSARIES

Sexbierum Dundas
1947 May 22 1982
With praise and thankfulness to our Lord,
we are happy to announce the 35th Wedding Anniversary and 35 years in Canada of our parents and grandparents,
HARRY and EDITH DE JONG (nee Klaver)

Happy anniversary Dad and Mom, Pake and Beppe. God has kept them in his care in the past and our prayer is that he will continue to bless them in years to come.
With love from:
Wayne & Tess Kiers; Rachel, Michael — Smithville
Louis & Faye De Jong (nee Wieleink); Harry, Faye, Daniel — Troy
Dirk & Ruth De Jong (nee Spoelstra); David, Kara-Lee — Chatham
Ray & Jane Berg; Brandon, Aaron — Sarnia
Frank & Chris De Jong (nee Klingenberg); Frank Jr., John — Burgessville
Open house on May 23 and May 24 at Mom and Dad's residence: 1081 Binkley Rd., R.R.#3, Dundas, ON L9H 5E3
Best wishes only, please.

1957 May 17 1982
With joy and thankfulness, we are happy to announce the 25th Wedding Anniversary of our parents,
LEO and RIET DYKSTRA (nee Mudde)

Together with them we thank the Lord for blessing their 25 years together, and pray for his continuing guidance and care in the years to come.
With our love and appreciation: Clarence
Brian
Kathrin
All those who wish to congratulate them are cordially invited on Saturday, May 22, 1982, from 2-4 p.m. at the Thornton Arena (upstairs).
Home address: 471 Essa Rd., Barrie, ON L4M 4S7

1947 1982
With praise and thankfulness to God, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

BERT and STIEN GORTER (nee Dam)
We thank God for keeping them in his care in the past and we pray that he will continue to be with them and bless them in the future.
With love and congratulations from your children and grandchildren:
Jack & Marian Gorter; Bonnie, Julie, Jeffrey — Troy, Ont.
Fred & Grace Nyland; Annette, Kevin — Millgrove, ON
Cecil & Fran Gorter — Troy, Ont.
Rodney & Chad Nicholas — Troy, Ont.

Open house will be held, D.V., on May 22, 1982, in the Calvin Chr. Ref. Church, Hwy. #5, Dundas, Ont., from 6-9 p.m.
Best wishes only.
Home address: R.R.#1, Troy, ON L0R 2B0

1952 1982
Enschede May 24 Guelph
Psalm 32:8b
With joy and thanksgiving to the Lord, we are pleased to announce the 30th Wedding Anniversary of our dear parents,

MIKE and LYNN GRUTTER (nee Feijer)
We pray for God's blessing on them and may he watch over them in the years to come.
Peter & Barbara — Livonia, Mich.
David & Anne Harrison — Goderich, Ont.
Catherine — at home
Open house will be held at their home, D.V., May 22, 1982, from 2 p.m. to 5 p.m.
Home address: 685 Hanlon Rd., Guelph, ON N1G 2S4

Classified Advertising

ANNIVERSARIES

Wildervank Calgary
1937 May 11 1982
With thanksgiving to God, we announce the 45th Wedding Anniversary of our parents and grandparents,

ROELF and BOUWINA JONKER
(nee Oostinga)

Bert & Anne Jonker; Randy, David, Mark — Calgary, Alta.
Ralph & Nettie Jonker; Michael, Robert, Darryll, Chantalle — Delta, B.C.
Henry & Stien Jonker; Andrea, Brian, Karen — St. Catharines, Ont.

"For the Lord is a sun and shield; He bestows favour and honour. No good thing does the Lord withhold from those who walk uprightly. O Lord of hosts, blessed are those who trust in thee" (Psalm 84:11, 12).
Home address: 4904 - 19th Ave. N.W., Calgary, Alta.

1942 May 5 1982
Congratulations to our parents,
GERKE (GEORGE)
and
GEERTRUIDA
KAMPHUIS
(nee Parlevliet)

on their 40th Wedding Anniversary. "Lift up your hands to the holy place and bless the Lord" (Psalm 134:2).

We thank our God, who by his grace alone, has brought them thus far in their life together in good health and happiness and we pray that he will continue to bless them and lead them closer to him.

Their grateful children:

John & Donna Kamphuis; Billy, John, Lisa — Niagara Falls, Ont.
Anna & Conrad Van Dijk; Tracy, Timmy, Supriya, Sashi, Shanti — Shakespeare, Ont.

Mary & Roelof Kiers; Mark, Leo, Luke — Hoozeveen, The Neth.
Michelle & John Visser; David, Michael, Deborah — Kentville, N.S.

Home address: R.R.#2, Welland, ON L3B 5N5

1932 May 19 1982
With thankfulness to the Lord, we announce the 50th Wedding Anniversary of our parents and grandparents,

RICHARD and ARLENE
KRAMER
(nee Ram)

We pray that God will continue to bless them in the years to come: Andrew & Sandra Kramer — Baden Gerda & John Vander Broeke — Thunder Bay

John & Margeret Kramer — Kingston
Wanda & Robert Damsma — Teeswater

11 grandchildren and 1 great-grandchild

You are invited to share this happy occasion with them at a reception on Saturday, May 22, 1982 from 2-4 p.m. in the recreation room, Trinity Towers, 7900 McLaughlin Rd. S., Brampton, Ont.

Best wishes only.

Home address: 7900 McLaughlin Rd. S., Apt. #410, Brampton, ON L6V 3N2

1942 1982
Sneek Sarnia
On May 12, 1982, the Lord willing, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

FRANK and NANCY LOK
(nee Fokkema)

Agnes & Frank DeGroot (nee Lok) — Sarnia

Charles & Elaine Lok (nee Larter) — Pitt Meadows, BC

Mike & Sylvia Lok (nee St. Clair) — North Bay, Ont.

Rita & Pat McGee (nee Lok) — Courtright, Ont.

Open house on May 12, 1982 in the St. Giles Church, 770 Lakeshore, Sarnia, Ont. from 7:30 - 9:30 p.m.

ANNIVERSARIES

1927 May 13 1982
"O God, from my youth thou hast taught me, and I still proclaim thy wondrous deeds. So even to old age and gray hairs, O God, do not forsake me, till I proclaim thy might to all the generations to come. Thy power and thy righteousness O God, reach the high heavens" (Psalm 71: 17, 18).

With gratitude to the Lord for his many blessings, we hope to celebrate, the Lord willing, the 55th Wedding Anniversary of our dear parents, grandparents and great-grandparents,

UULTJE and WILLEMKE
KAMPEN
(nee Dijkstra)

Their thankful children:

Evert & Eve Hulst — Enchant, Alta.

Harold & Ellen Kampen — Woodbridge, Ont.

Edward & Maureen Kampen — Guelph, Ont.

Martin & Toni Kampen — Burlington, Ont.

Frank & Diana Kampen — Thornhill, Ont.

Rudy & Betty Kampen — Orangeville, Ont.

Hank & Mary Kampen — Willowdale, Ont.

Leo & Diane Kampen — Thornhill, Ont.

grandchildren and great-grandchildren

Open house: May 17 in Thornhill Canadian Ref. Church, from 7:30 to 9:00 p.m.

Home address: Maranatha Home, 3260 New St., Ste. 311, Burlington, ON L7N 1M8

Zaandam, Holl. St. Thomas, Ont.
1952 May 8th 1982
"He leads me beside still waters" (Psalm 23:2b).

On your Wedding Anniversary May His word light your way.

And draw you closer

To each other and to God

No matter what the years may bring One thing is always true

That all throughout your married life

The Lord will be with you.

May God's pure love which has always guided, protected and enriched the love between,

HERMAN and ANNA PIETERS
(nee Hilderling)

continue through their lives.

As a family, the Lord willing, we pray that God will bestow a great blessing on them, as they celebrate their marriage of thirty years.

Randy & Melody Pieters; Carey, Laurelee, Gary

Marianne Pieters

Home address: 292 Forest Ave., St. Thomas, ON N5R 2K4

Garijp Trenton
1932 May 12 1982

"There are many who say, 'Oh that we might see some good! Lift up the light of thy countenance upon us, O Lord'" (Psalm 4:6).

With praise and thankfulness to God, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

JOHN and TJITSKE POSTMA
(nee Halbersma)

We pray that God may continue to bless them and keep them in his care.

With love from their children:

Walter Postma — Codrington

Bob & Flora Postma — Nestleton

Tim Postma — Codrington

Mary & Nick Griffioen — Bowmanville

Jerry & Elsie Postma — Peterboro

Tena & Garth Wilson — Hartland, N.B.

Alice & Steve Bylsma — Belleville and 24 grandchildren and 2 great-grandchildren

Open house: May 22, 1982, from 2:30 - 4:30 p.m. in the Fellowship Hall at the Ebenezer Chr. Ref. Church in Trenton.

Best wishes only.

Home address: R.R.#1, P.O. Box #1065, Trenton, Ont.

ANNIVERSARIES

1957 1982
Dresden May 10 Chatham
Psalm 128.

With joy and thankfulness, we celebrate along with our parents,

FRED and ALICE POSTMA
(nee De Vries)

their 25th Wedding Anniversary. May God continue to bless and enrich you for years to come.

Congratulations and much love from your children:

Gertie — Chatham

Richard — at home

David — at home

Cynthia — at home

Alan — at home

Home address: R.R.#4, Chatham, ON N7M 5J4

1932 1982

"Great is your faithfulness"

On May 18, 1982, D.V., we hope to celebrate the 50th Wedding Anniversary of our parents,

JOHN and ANN RENKEMA
(nee Bremer)

We sincerely thank the Lord for his abundant blessings and faithfulness shown to them in their live together.

Through word and example, they were a constant source of inspiration and encouragement for us their children and grandchildren:

Peter & Ann Renkema — Strathroy

Etty & Clarence Leistra — London

John & Wilma Renkema — Woodstock

Bill & Ann Renkema — Wyoming

Paul & Teresa Renkema — Breslau

Matt & Nelda Renkema — Blenheim

Jean & Mike Talsma — London

29 grandchildren

There will be an open house on Saturday, May 22, 1982, from 3-5 p.m. in the Community Hall in Mt. Brydges, Ont.

Home address: P.O., Mt. Brydges, Ont.

1947 May 9 1982

"But as for me and my house we will serve the Lord."

With joy and thankfulness to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

TEAKE and ADRAANTJE
SOEPBOER
(nee DeVries)

May God bless you for many more years together:

Bill & Mary Soepboer; Barbara, Beverley, Bradley

Harry & Gwen Soepboer

Nick & Willie Doornbosch; Nick Jr., Rodney, Dwayne, Jeffery, Del

Ted & Sue Soepboer

Freda Soepboer

Harold Soepboer

Audrey Soepboer

Home address: R.R.#5, Forest, Ont.

ANNIVERSARIES

1932 May 19 1982
"Great is your faithfulness, O God our father. Great is your love and mercy."

We wish to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

JAN (JOHN) and GRIETJE
SIKKEMA

May the Lord continue to bless and keep them, may he continue to show his love and mercy, as they have showered us with their love.

Everet & Kay; John, Shirley, Diane — Brampton

Audrey & Peter Straatsma; Margaret, Andy, Jim, Bill, Silena, Judy, David — Brampton

Jack & Teresa; Henry, Sandra, Ron — Brampton

Appi & Susan; Ken, Dan, Bonnie, Kathy — Bradford

Open house: May 29, 1982, from 2 p.m. - 4 p.m. in the Immanuel Chr. Ref. Church, Brampton, Ont.

Good wishes only, please.

Home address: 7900 McLaughlin Rd., #413, Brampton, ON L6V 3N2

1932 May 19 1982

We, as children, have seen the loving faithfulness of our God throughout the 50 years of our parents' married life. We thank him for his care for,

GERARD and ANNACHIEEN
VANDEZANDE
(nee Westerman)

We are thankful to those friends who provided the needed community to make their lives a public witness for the Lord.

Open house for well-wishers is May 19, 1982, 7:30 - 9:30 p.m. in the Emmanuel Ref. Church, Clark St., Woodstock, Ont.

Rheden St. Catharines
1957 May 8 1982

Matthew 6:33.

With praise and thankfulness to God, we congratulate our parents, on the occasion of their Silver Wedding Anniversary, on May 8, 1982.

JAN and HENNY VUYK
(nee Kruizen)

We pray that God will continue to bless them in the years to come as he has so abundantly in the past.

With love from your children and grandchildren:

Simone & Terry Holly; Patrick — St. Catharines

Marlo Vuyk — at home

Henk Vuyk — at home

Open house to be held on May 8, 1982, from 2-4 p.m. in the Fellowship Hall of the Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, Ont.

Home address: 8 Neptune Dr., St. Catharines, ON L2M 2R8; phone: (416) 934-0666

ANNIVERSARIES

Aylmer Cambridge
1957 1982

"As for me and my house we will serve the Lord" (Joshua 24:15b).

It is with joy and thanksgiving that we wish to celebrate, D.V., on May 11, 1982, the 25th Wedding Anniversary of our parents,

CHARLES and MARGARET
VAN DER MEULEN
(nee Booy)

We are thankful that they have placed the Lord as the head of our home, and it is our prayer that he will continue to bless and guide them in the years to come.

With love to both of you from your children and grandchildren:

Peter

Pauline & Peter Slager; Rebecca, Jeremy

David

Anita

Open house will be held on Saturday, May 15, 1982, from 8:00 to 10:00 p.m. in the Maranatha Chr. Ref. Church, Cambridge, Ont.

Best wishes only.

Home address: R.R.#1, Cambridge (G) ON N1R 5S2

1957 May 29 1982

Edmonton

With joy and thanksgiving to the Lord, we are happy to celebrate, D.V., with our parents,

HUGO and LENY
VAN WOERDEN
(nee Broos)

their 25th Wedding Anniversary.

Our prayer is that the Lord will continue to bless them and keep them in his constant care.

Their loving children:

Sylvia & Kelly (fiance)

Wendy

Edward

Home address: 4010 - 112 Ave., Edmonton, AB T5W 0M8

Bergschehoek Grimsby
1932 May 12 1982

With joy and thankfulness to God, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

CORNELIUS and WILHELMINA
ZONNEVELD
(nee Giessen)

May the Lord graciously bless them in the future, as he has these past years.

Congratulations Mom and Dad, Oma and Opa, from:

Dick & Sheila Zonneveld — Dalemead, Alta.

Kees & Maddy Zonneveld — Grimsby, Ont.

Jack & Nellie Zonneveld — Grimsby, Ont.

Ellie & Peter Niniowsky — Edmonton, Alta.

Leen & Joan Zonneveld — Grimsby, Ont.

John & Lynda Zonneveld — Winona, Ont.

Bastian & Sharyn Zonneveld — Huntsville, Ont.

Willi & Denise Hroncek — Beamsville, Ont.

Bill Zonneveld — Beamsville, Ont. and 21 grandchildren

Open house will be held, D.V., on Friday, May 14, 1982, from 7:30 p.m. to 9:30 p.m., in the Mountainview Chr. Ref. Church, corner of Bartlett and Highway #8, Grimsby, Home address: 263 Main St. E., Grimsby, Ont.

1952 May 9 1982

"As for me and my house, we will serve the Lord" (Joshua 24:15b).

With joy and thankfulness to our Lord, we are happy to celebrate the 30th Wedding Anniversary of our parents,

PETER and ANNA ZWART

Congratulations and love from your children:

Dick & Cheryl Zwart — Stoney Creek

Michael & Anita Philpott — Hagersville

Peter — Grimsby

David — Grimsby

Mark — Grimsby

Home address: 178 Alway Rd., Box #235, Grimsby, ON L3M 4G3

Toronto-Amsterdam \$79 "May bonus"

That's right!

We are giving you a bonus cash value of \$79.00 per person if you book your Wardair charter flight to Amsterdam with us — for **any departure in May**. It's as simple as that, and you save a whopping \$79.00 per person.

Wardair departs from Amsterdam every Thursday, Saturday and Sunday (starting May 6, 8, and 16 respectively). You can book your flight up to 7 days before departure (limited space). This offer only valid for bookings made after April 24, 1982.

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Classified Advertising

OBITUARIES

On April 10, 1982 the Lord called home very suddenly our beloved son and brother,

JAN LAMBERINK

at the age of 59.

H. Lamberink-de Vries — Lutten, (Ov.)

Harm & Jantina Lamberink — Lutten

Jantje Lamberink-Winters — Woudenberg

Roelof & Hillie Lamberink — Lutten

Herman & Jopie Lamberink — Meppel

Bill & Sonya Lamberink — Acton, Ont.

Albert Lamberink — Lutten

Freek & Roelie Altena — Hardenberg

Marinus & Jennie Lamberink — Heemse

Ab & Jennie Dekker — Nijveen

Henk & Jantien Van Ieperen — Amersfoort

Our prayer is that the Lord will comfort his wife and children.

On April 20, 1982,

MRS. DINA HENDRIKA NAVIS of R.R.#1, Sherwood, Park, went to be with her Lord at the age of 87 years.

She was predeceased by her husband Derk in 1980.

She is survived by her children:

Mina & Lucas Westert

Jo & Albert Kuiper

Grace & Herman Boschman

Christien & Dick VanderZee

Siny & Gerrit Grootkaryn

Mieke & Dick DeWaard

Lily & Fred Broenink

Wim & Alice Navis

Henk & Elsie Navis

30 grandchildren, 37 great-grandchildren.

Funeral services were held on April 23 at 10:00 a.m. in Edmonton.

Met diep leedwezen geven wij kennis van het overlijden van onze beste vriend,

THEUNIS VANDER VEEN

Geliefde echtgenoot van Afke Hoekstra en der kinderen zorgdragende vader.

Wij hopen dat ze in dit verlies allen de kracht mogen ontvangen van hun Heer en Helland.

Fam. Kornelis De Jong, Morrisburg
Familie Henry Vander Meer, Iroquois.

The Ladies Society „Pro Ecclesia,” Trenton, Ont., extends its sincere Christian sympathy to their member, Mrs. Pat Van Huizen and family, by the sudden death of their husband and father,

MR. EIZE VAN HUIZEN

May the Lord sustain her, and her children in this time of bereavement April 7, 1982.

Trenton, Ont.

On Thursday, April 22, 1982, the Lord took to himself our beloved husband, father and grandfather,

JOHN HENRY VENEMA

at age 69.

He is lovingly remembered by his wife Harmina Venema (Faber) and children:

Anne & Bert De Vuyst

Henry & Nella Venema

Bill & Anne Venema

Herman & Joyce Venema

and 19 grandchildren

Funeral service was held at Ladner Chr. Ref. Church on April 26, 1982.

Rev. Herman Solomons officiated.

Home address: 5220 Chamberlayne Ave., Delta, BC V4K 2J8

TEACHERS NEEDED

Entering its 26th year of Christian Secondary education

Hamilton District Christian High School

needs a

principal

to commence his or her duties no later than August 1, 1982. Send applications and resume to:

Mr. P. Winter,

336 Henry St., Brantford, ON N3T 5M1

Phone: (519) 752-3620

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Grains Natural Bakery

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JOBS AND FARMS

Dresden Christian Reformed Church is interested in drawing more Christian Reformed families to their area. Therefore, it wishes to build up a list of applicants for potential job openings. Possible openings are in the areas of **machinery mechanics**, and **factory or office work in a vegetable processing plant**.

If you are employed or looking for a change please let us know what you are interested in and we will try to place you! There may also be a number of farms available in the area with hog operations and good crop land.

Christian elementary and secondary education is available in the area. For more information call (519) 683-2747 or write to: Harry De Vries, R.R.#5, Dresden, ON, Canada NOP 1M0

Driver/salesman; knowledge of foliage, plants and flowers is essential. Creekside Gardens (416) 562-4126

TEACHERS

ORANGEVILLE: Orangeville Christian School Society invites applications for the position of **part-time French teacher**; this position involves approximately two days per week and can be combined with principal's relief. Inquiries and applications should be sent to: Mr. R. Duggan, Principal, Box #176, Orangeville, ON L9W 2Z6; phone: (519) 941-3381

GUELPH: John Calvin Christian School requires a part-time teacher for the **7 and 8 level**, 2 days a week; ability to teach French and music is an asset. Consider becoming part of this growing community located in attractive university setting. Contact: J. Vriend, Principal, 290 Water St., Guelph, ON N1G 1B8 or phone: 824-8860 (school) or 836-6507 (home).

British Columbia

PRINCE GEORGE: Cedars Christian School in Prince George invites applications for a **teaching principal** for grades K-10 to teach in the area of English and/or Social Studies or possibly French. Contact: Rev. Bill Tuininga, c/o Cedars Christian School, Box #1272, Prince George, BC V2K 1A2; or call: (604) 564-7197

VERNON: Vernon Chr. School invites applications for the position of **principal/teacher**, for the 1982-83 school year. Vernon is located in the beautiful Okanagan Valley. Please send applications, resumes and inquiries to: Mr. D. Pereboom, Board Secretary, 2108 - 23rd Ave., Vernon, BC V1P 1J4; phone: (604) 542-0681

Want to advertise in C.C.?

Call:

(416) 682-8311

St. Catharines or

(403) 423-4949

Edmonton

Would a couple like to spend two weeks vacation plus remuneration in our modern three bedroom cottage on Lake Simcoe in exchange for spring cleaning the cottage any time before June 12? Reply to: Box #4700, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

STONEY CREEK: We are looking for a mature person, with experience or nursing ability, to live-in and take care of our father; there are two working brothers living at the same residence. Please call: (519) 759-3508, Mrs. Dennis Vandenberg, Brantford, Ont.

EMPLOY WANTED

18-year-old male seeks full-time employment on a **dairy farm**; have lots of experience with all aspects of farming; reliable and hard working; good references. Write: Dwight Elgersma, R.R.#1, Cayuga, ON N0A 1E0; telephone: (416) 772-5582

Single male, age 21, from Prince Edward Island, seeks employment with a **poultry-killing processing plant** or in **egg production**; total of 5 years experience in poultry business. Please call Fred at: (902) 569-4841 after 5 p.m.

Available for a position of **Church Education Director**, Evangelism and/or Youth Director. Contact J. Riedstra, 14 Willowmac Ave., Chatham, Ont., N7M 1Y9; tel: (519) 352-4325.

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R.S. BAKEMA

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For reservations or information:

Call: (613) 625-2999

or write: A & A's Resort,

R.R.#2,

Golden Lake, ON K0J 1X0

Archie & Anne Polstra [owners]

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MUSKOKA: Enjoy a quiet holiday at a private cottage in Muskoka; available June, September or October; clean conditions, sun deck; sandy beach and dock; good boating and fishing; reduced rates to persons willing to maintain cottage and cut grass. Phone or write: B. Bergsma, R.R.#1, Georgetown, ON L7G 4S4; (416) 877-9329

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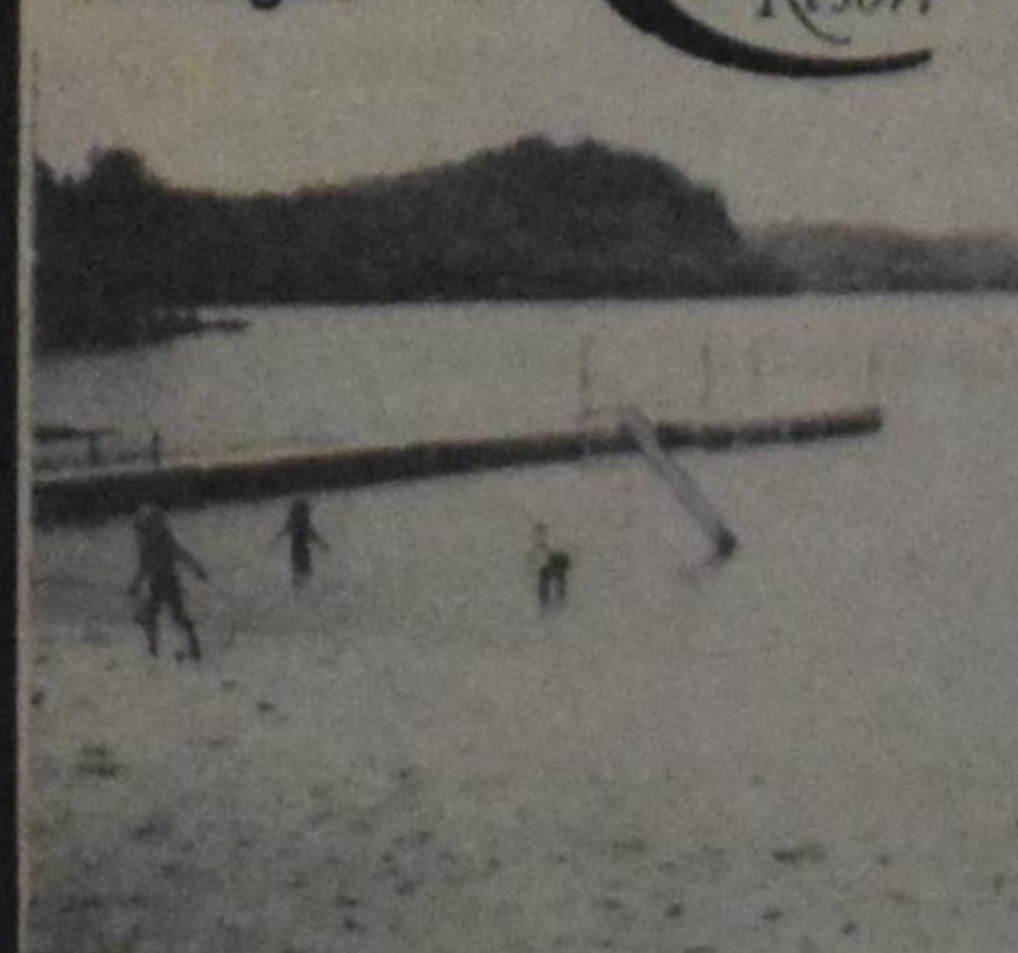
R.R.#1, Hastings, ON K0L 1Y0

or phone: (705) 696-2951

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TEESWATER area; 356 acres, 341 workable; 3 sets of buildings; \$485,000. BG8.

COLBORNE: 50 acres; modern barn; bank barn; good house; \$138,500. KS2.

COLBORNE: 96 acres, 70 workable; river footage. KA59.

HULLETT Twp: 241 acres, 220 workable; house; barn; 2 sheds. LG40.

HAY Twp: 415 acres, all workable. QA44.

HAY Twp.: onion plant; 128 acres; Hwy. location; will sell land separately. QG17.

HAY Twp.: 138 acres; 80 sow, 600 hog capacity; brick bungalow. QP22.

HAY TOWNSHIP: 95 acres, 90 workable; systematically tiled; Highway 83. 2A52.

EAST WAWANOSH: 32 tie-up dairy barn; 150 acres, 140 workable; cows, quota and machinery included. HB1.

MORRIS TOWNSHIP: 150 acres, 130 workable; house and dairy barn. ID14

HULLETT Twp: 98 acres, 84 workable; 80 sow, 200 hog capacity; brick house; FCC mtge.; Hwy. farm; \$268,000. LP1.

HULLETT Twp: 45 tie-up dairy barn; 125 acres; brick house; FCC mtge. LD8.

HULLETT Twp: large broiler and roaster quota; 75 acres; brick house. LC13.

KINCARDINE TOWNSHIP: 800 acres situated in the area of the proposed hot line; 4 sets of buildings; highway frontage; near Lake Huron. BD5, BG48, BB15.

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TEACHERS

LONDON: London District Christian Secondary School invites applications, including references, academic transcripts and resume for a position in French. Contact: W. Drost, Principal, London District Christian Secondary School, 24 Braesyde Ave., London, ON N5V 1V3; phone: (519) 455-5360.

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Sublet and rent two bedroom apartment; starting May, 1982; indoor pool and sauna; direct bus route to Western University; close to Fanshawe College; \$290 per month, all utilities included and free parking. Call Hetty Kuipers at: (519) 453-9073 or 773-3704.

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SUMMER JOB MARKET

ACTON: I am a 19-year-old in grade 13 and seeking summer employment on a **fruit or vegetable farm or greenhouses**; have farm experience; am available June 14 to the end of August. Please contact: Alice Faber, R.R.#2, Acton, ON L7J 2L8; or phone: (519) 853-1189.

ANCASTER: Experienced young woman wants summer job, in Ancaster/Hamilton area; beginning late April; in any of these areas: cleaning homes or offices, babysitting while housecleaning, typing or others. Call Diana at (416) 765-4195 or write: R.R.#2, Ancaster, ON L9G 3L1

ANNON: 16-year-old Christian girl, living on a dairy farm, would like to work as a mother's helper, in greenhouses, or any other kind of job available. Please write or call: Judy Struyk, R.R.#2, Annon, ON N0H 1B0; phone: (519) 371-0450

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Let Chr. Ref. Church families in the Guelph area host you for bed and breakfast at a reasonable cost. All funds raised will go to support Woodland Christian High School. Contact: Len Kamp, 96 Forest St., Guelph, ON N1G 1H9; phone: (519) 836-3614 or Arie Nugteren at: (519) 821-2525

ACCOMMODATION

Parents coming over from the Netherlands to vacation with us: Can anybody rent us a **small travel-mobile home** for first 2 weeks of June, or second and third week of June? Please call collect: (416) 335-1491

TORONTO: 19-year-old, working girl needs to share an apartment in Toronto area. Please phone Emily at: (416) 639-0977 after 6:30 p.m.

ATWOOD: 16-year-old boy seeks employment on dairy or pig farm; experience in both; available from June 20 to September 3. Call or write: Bill VanderLeij, R.R.#1, Atwood, ON N0G 1B0; (519) 356-2315

BELLEVILLE: Calvin College student seeks summer employment; May 24 - early September; anywhere in Ontario (preferably Trenton-Belleville-Kingston area); experience in fast food restaurants, housecleaning, typing, babysitting; very willing to do any type of work. Call or write: Evelyn Wever, R.R.#6, Belleville, ON K8N 4Z6; phone: (613) 962-3350.

BLUEVALE: 16-year-old girl seeks summer employment; is willing to do anything; has lived on a dairy farm; has experience in picking raspberries, strawberries and cucumbers. Please call or write: Joanne Veldhorst, R.R.#2, Bluevale, ON N0G 1G0; phone: (519) 887-9015

BOWMANVILLE: Responsible, Christian, Dutch girl, 16 years, likes to spend summer holidays with Christian family as mother's helper, while they're travelling and/or camping, remuneration optional; available July and first 2 1/2 weeks of August. Contact: T. Batelaan, Group 1, Box #44, R.R.#6, Bowmanville, ON L1C 3K7; phone: (416) 623-2375 after 5 p.m.

BOWMANVILLE: I would like to have a summer job to continue my studies at Dordt College. I am 18; have experience in gardening, typing, housekeeping, and babysitting; would be happy with an in- or outside job either in Ontario or Alberta. Contact: Betty-Ann De Jager, 120 Scugog St., Bowmanville, ON L1C 3J6; phone: (416) 623-4824

CAISTOR CENTRE: 16-year-old Christian girl seeking summer employment anywhere in the Niagara Peninsula; have experience in child care, but am willing to try anything. Contact: Annette Klazinga, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-7700.

CAMBRIDGE: Seventeen-year-old Christian girl, raised on a dairy and pig farm, would like a job on a farm, preferably a dairy farm; also willing to do housework, garden work, or any other combination of jobs; willing to work anywhere in Ontario. Brenda Versteeg, c/o B.H. Pennings, R.R.#21, Cambridge, ON N3C 2V3; phone: 658-2692.

CALEDONIA: My name is Kerry Fluit. I will be 16 at the beginning of the summer and have one summer's experience work in a feed mill, will do any kind of work. Call or write Mr. Kerry Fluit, R.R.#1, Caledonia, ON N0A 1A0; phone: (416) 765-4222

CAMBRIDGE: Dutch, Christian girl, age 21, seeks summer work for 2 or 3 months on dairy farm in Southwestern Ont.; has three years experience on large, dairy farm in Holland. For more information contact: Bert Marskamp, 10 Glen Rd., Apt. #10, Cambridge, Ont.; phone: (519) 623-9142

CAMBRIDGE: 21-year-old, female agricultural student wanting summer employment, preferably on a **dairy farm** or on a fruit or vegetable farm; have 2 summer's experience on dairy farms; available from May until the end of September. Please call or write to: Janet De Vos, R.R.#32, Cambridge, ON N3H 4R7; phone: (519) 621-3869

CAMBRIDGE: 17-year-old male looking for summer employment; is willing to do anything, but would prefer **farming**. Write: Murray Salverda, R.R.#3, Ayr, ON N0B 1E0; phone: (519) 632-7542

CLINTON: 17-year-old boy looking for a full-time or a summer job. I have worked on a dairy farm, hog farm; also landscaping and camp maintenance work. Please write: Mel Visser, G.M.B. 304, R.R.#5, Clinton, ON N0M 1L0; phone: 482-3537

DRAYTON: 15-year-old male student seeks employment for the summer months on a **farm** in southern Ont.; can start June 21; one summer experience on large dairy farm. For information call: Randy Geerlinks at (519) 638-3062 or write to: P.O. Box 162, Drayton, ON N0G 1P0

DRAYTON: Summer job wanted by 19-year-old, Dordt College student; will consider every opportunity; available May 10. Apply to: Jacqueline Rumph, Box 4, Drayton, ON N0G 1P0; phone: (519) 638-2053.

DRAYTON: 17-year-old girl, raised on dairy farm wants employment, preferably farm work, but is willing to consider any other type of job; willing to work anywhere in Ontario. Cathy Visscher, R.R.#2, Walenstein, ON N0B 2S0; phone: (519) 638-2470

DRAYTON: Jane Borger, College student looking for any type of work; available June 1, 1982; experience in: farm work, housecleaning, mother's helper, receptionist and research. P.O. Box 141, Drayton, ON N0P 1G0; (519) 638-2066 or Sigma 3, Calvin College, Grand Rapids, MI; (616) 942-9150, etc. 2172.

DRAYTON: Dutch girl wants job as mother's helper; she can cook and is handy with children; will be available for about six weeks this summer. The reason for wanting this job is to do something with her free time and polish up on her English; wages optional; preferably in southern or eastern Ontario. Call: (519) 638-3282.

DRAYTON/MOOREFIELD: 17-year-old girl would like a summer job doing anything. Phone: (519) 638-2936 or write: Sylvia Vanden-Hazel, R.R.#2, Moorefield, ON N0G 2K0

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DRAYTON: 15-year-old, male student seeks employment for the summer months on a **farm** in south-western Ontario; can start June 20; has two summers experience on a cash crop farm and life time with sows. Please call Herman Scholten at: (519) 638-2257 or write: R.R.#1, Moorefield, ON N0G 2K0

DUNNVILLE: Student with nine months experience wishes to work on a **dairy farm**. Call: (416) 774-8431

DUNNVILLE/JARVIS: College student seeks summer employment on a **farm**; 3 summer's experience, also some experience in greenhouse work; available May 1, 1982. Please contact: Judy Scholman, R.R.#2, Dunnville, ON N1A 2W2; phone: (416) 774-6184

GODERICH: A 16-year-old, Christian student seeks summer employment; willing to try just about everything; has experience in working on farms and with children. You can contact me by writing to: Karen Bruinsma, R.R.#4, Goderich, ON N7A 3Y1; phone: (519) 524-6033

GODERICH: Wilma Brink is willing to do anything in her summer holidays which start middle of June-September; babysitting, mother's helper, day care centre — you name it! Experienced as Vacation Bible School helper. I am a 16 year old, grade 11 student. Phone: 529-7603 or write: R.R.#6, Goderich, ON N7A 3Y3

GODERICH: I am Marietta Oskam, 16 years of age, highschool student, seeking summer employment; enjoys working with children, nursery work, outdoor work, etc. Please write: R.R.#2, Goderich, ON N7A 3X8; phone: (519) 524-6475.

GUELPH: Responsible, 15-year-old, female is seeking employment as a mother's helper; is experienced in housekeeping and babysitting. Write or phone: Joyce Verhulst, 21 Oriole Cres., Guelph, ON N1G 1J5; phone: (519) 824-0102.

HAMILTON: Graduate college student is looking for full-time work as an **architectural technician**; references available; can start immediately. Contact: Grace Scholman, R.R.#2, Dunnville, ON N1A 2W2; phone: 774-6184.

HAMILTON: 18-year-old student looking for summer job; has some mechanical and farm experience. Call: Harold Mulder, (416) 385-5485

HAMILTON: An eager 18 1/2-year-old girl looking for a full-time or part-time job, will start any time, have experience in day care, and have worked in a store management position; some farm experience. References available. Phone: 385-5402 or write: C. Bazuin, 1423 Upper Wellington St., Hamilton, ON L9A 3S8

HILLIER: 16-year-old boy, with drivers licence; 3 years farm experience and 1 summer's work on Ontario Agri-crew; will try anything; available June 21 — beginning of September. Phone: (613) 399-2984 or write: Jason Westerhof, Box #27, Hillier, ON K0K 2J0

HOLYROOD: 18-year-old girl would like a job on any type of **farm** or **office**; experienced on dairy farm; can type 55 wpm and shorthand speed is 80 wpm. Phone: (519) 395-2837, or write: Renee Duiker, R.R.#1, Holyrood, ON N0G 2B0

HOLYROOD: 17-year-old boy seeks job on any type of **farm** or a **store** job; experienced on dairy farm; phone: (519) 395-2837 or write: Richard Duiker, R.R.#1, Holyrood, ON N0G 2B0

JARVIS: My name is Sandra Dykstra and I'm 16 years old; looking for summer employment as **mother's helper**; have experience babysitting and working in a fast food restaurant; would be willing to do anything else. Phone: (519) 587-2142 or write: Sandra Dykstra, 53 Marley Cr., Jarvis, ON N0A 1J0

KITCHENER: A 19-year-old **electrical technician** graduate seeking summer or full-time employment; prefer work in electrical field, but will readily consider other employment. I am a hard worker with a variety of work experience. Contact: Dave Veenstra, 76 Littlefield Cres., Kitchener, ON N2E 2M5; phone: (519) 745-2212

LISTOWEL: 17-year-old raised on a farm, seeking summer employment on any type of farm; experienced in broilers and pigs but is eager to learn and try anything. Please call: (519) 638-2075 or write: Jack Koetsier, R.R.#3, Listowel, ON N4W 3G8

LONDESBORO: Harold Vanderlei, 17 years old; 12 diploma; majored in Building Construction; seeks farm related or construction site employment; references available. Phone: (519) 523-4576 or write: Box 133, Lonsdesboro, ON N0M 2H0

LUCKNOW: Seventeen-year-old girl seeks summer employment; willing to do just about anything; experienced as babysitter and milker. For more information write: Linda Vanderlippe, R.R.#5, Lucknow, ON N0G 2H0; phone: 357-1688.

LUCKNOW: 20-year-old, University student (WLU); available from May to end of August, seeks summer job; several years farming, typing, camp work, experience; interested in most employment areas. Call or write: Alice Vander Klippe, R.R.#5, Lucknow, Ont.; (519) 357-1688

LUCKNOW: 19-year-old fashion design student from Sheridan College seeks summer employment from mid May to early September; interested in sewing, pattern drafting, and sale clerk jobs. Write: Rosemary de Boer, R.R.#1, Lucknow, ON N0G 2H0; phone: (519) 528-5045

MALLORYTOWN: 18-year-old, high school student interested in any type of job in southern or eastern Ontario; farm work experience. Please call or write: Harry Rutgers, R.R.#2, Mallorytown, ON K0E 1R0; phone: (613) 923-5428

NEPEAN: Grade 12 student seeks summer work; willing to work in the Ontario area; starting June 10 till beginning of September. Contact: Al Devries, 84 St. Claire Ave., Nepean, ON K2G 2A6; phone: (613) 224-8234

NEWCASTLE: Centennial College student of architectural technology seeks any type of employment, preferably in my field of study; available on May 17, 1982. Please phone: (416) 987-5417 or write: Mark Bandstra, R.R.#2, Newcastle, ON L0A 1H0

ONTARIO: Dutch male student (16) will do **farm work** in return for room and board during the summer months. For information call: 935-6182 (Call collect if long distance).

ORANGEVILLE: 16-year-old male is looking for a summer job. **Gardening** and other **outdoor jobs** preferred. Write to: Charles Doekes, R.R.#5, Orangeville, ON L9W 2Z2; phone: (519) 941-0669

ORANGEVILLE: 15-year-old girl, responsible, non-smoking seeking employment as live-in **mother's helper** or **babysitter**; experience in babysitting and house cleaning; references available. Write: Joanne Doekes, R.R.#5, Orangeville, ON L9W 2Z2; phone: (519) 941-0669

OTTAWA: 18-year-old Calvin student looking for summer employment in Ont. or Alta., experienced in office work, bakery-cashier, children's day-care centre; would prefer outside work, (farming, landscaping-maintenance, etc.) but will take anything. Write to: Carol Ann Van Nes, 15 Withrow Ave., Ottawa, ON K2G 2H7; phone: 224-1810 or Bennink Hall (354) Calvin College, Grand Rapids, MI 49506 USA

SARNIA: 16-year-old, grade 11 boy, willing to do any type of work in Southern Ontario, preferably on a beef, pig or dairy farm; have 2 years experience on beef and pig farms. Call Rob Kleine Deters, 962 Kensington Blvd., Sarnia, ON N7S 1M8; phone: (519) 337-6800

SARNIA: 19-year-old boy, second year R.B.C. student, willing to do any type of work, preferably on a dairy or beef farm, in Ontario; three years dairy farm experience. Call: Allen Kleine Deters, 962 Kensington Blvd., Sarnia, ON N7S 1M8; phone: (519) 337-6800

ST. THOMAS: I'm a 16-year-old girl and have experience in house-keeping, a little office work, camp counselling, etc.; am willing to try something new. Lydia van Meppelen, R.R.#5, St. Thomas, ON N5P 3S9

SEAFORTH: 18-year-old, high school graduate has experience in hog, chicken, and dairy farming; also greenhouse and market gardens; references available. Phone: (519) 527-0705 or write: Leo Vande Ban, R.R.#1, Seaforth, ON N0K 1W0

SMITHVILLE: 18-year-old high school student is in need of a summer job; will do anything; have driver's licence. Please phone or write: Ted Soldaat, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-3840

STRATHROY: My name is Tim Vanden Ende and I am looking for a summer job on a **dairy farm**; have also worked on a pig farm; most of my experience is on a dairy farm. Please call: Tim Vanden Ende at (519) 245-1170 or write: 425 Westmount St., Strathroy, ON N7G 2A1

TRENTON: 16-year-old boy would like summer employment on **farm**, preferably poultry; 3 years experience. Contact: Richard Rhebergen, R.R.#4, Trenton, ON K8V 5P7; phone: (613) 475-0690.

VINELAND: 16-year-old girl in grade 11 looking for summer employment; available from June 16 - September 1st; would like to work outdoors on a farm doing any sort of job; I'd like to work on a fruit farm if possible, but willing to try anything; am not afraid of a little hard work; also would like to be a mother's helper. Please call: Mary Menger, (416) 563-8463, Vineland, Ont.

WELLAND: 16-year-old boy with beginners licence (taking Driver's Ed.) seeks employment on **dairy farm** or mixed farm; would prefer non-smoking family; am available from June 18 until September 6 also weekends if close to my residence. Please contact: Eric W. Van der Most, R.R.#3, Welland, ON L3B 5N6; phone: (416) 899-1623

WELLANDPORT: Responsible, 15-year-old, girl, Chr. high student, needs work during vacation months to earn money towards next years tuition fees; loves children, but will try any type of work, anywhere in Southwestern Ontario. Wilma Van Soelen, Elcho Road, R.R.#3, Wellandport, ON L0R 2J0; phone: (416) 386-6711

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for students this summer?
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WOODSTOCK: Young man seeks full-time employment on any type of farm; fully experienced in dairy farming and can operate most types of equipment and machinery; can start April 1, 1982. Please contact: Dan Alblas, R.R.#5, Woodstock, ON N4S 7V9; phone: (519) 467-5452, evenings.

WYOMING: 19-year-old Calvin College (Science studies/Elementary education) student seeking employment from May 24 - June 19; experienced with children and housecleaning but willing to do anything. Please reply to: Liz Botma, R.R.#1, Wyoming, ON N0N 1T0; phone: (519) 542-7042

British Columbia

MARA: I'm interested in helping out on a **farm**. Contact: Aida Schaap, R.R.#1, Mara, BC V0E 2K0

GRAND RAPIDS [Calvin College]: I am Eleanor Vander Stelt, a 19-year-old student at Calvin College; interested in any type of job in Ontario or Alberta; experience as a housekeeper-companion to an elderly lady; farm work (radish-picking); working in a garden centre and nursery; and as a flag-girl on a road crew; am going into nursing and would like more experience working with elderly people or handicapped children; also love working outdoors. Address: Calvin College, Delta 10, Grand Rapids, MI 49506.

HELP WANTED

"THE LIGHTHOUSE" needs 4 mature young people to help out for six weeks in the summer Vacation Bible School program (set-up, teaching, follow-up work); modest salary. Inquire before May 1 at: The Lighthouse, 1008 Bathurst St., Toronto, ON M5R 3G7; phone: (416) 535-6262.

SUMMER JOB MARKET

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If you are looking for summer employment, send us your

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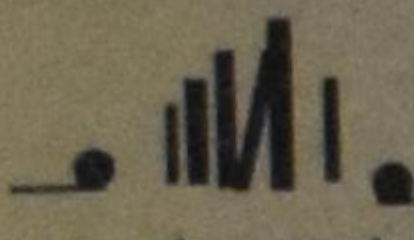
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Books

Historical biography Hope for united nations

Of Blood and Hope, Samuel Pisar, Little, Brown and Company /Hollinger House, 1980; cloth, 311 pp., \$15.95. Reviewed by Harry Antonides, Toronto, ON

 This profoundly moving book is part autobiography and part prognosis of the crisis of our age. The author is an articulate and thoughtful survivor of the holocaust unleashed by Nazi Germany on a helpless people. This is how Pisar summarizes his main theme: "It was and is my central conviction that the only sword capable of defending humanity from the risk of self-destruction is the expansion of economic ties and human contacts between East and West, and the progressive conversion of their vast military production capacities to alleviate

the desperate plight of the Third World; otherwise, each side is likely to see its civilization swept away, civilizations that have common cultural, religious, and ethnic origins."

Samuel Pisar was a ten-year old living in Bialystok, a thriving Jewish community in Poland, when the Soviet army first overran that country. Two years later Nazi Germany lunged Eastward, and four years of murderous terror and deprivation began. First Samuel's father was shot by the Germans; shortly thereafter he was separated from his mother and younger sister who perished in the German death camps.

Miraculously, young Samuel survived by means of an amazing reservoir of mental and physical stamina. Liberated by the American army in 1945, he began a slow

and precarious return to normality, lovingly assisted by a few remaining relatives who had left Europe to escape the Nazi terror.

Beginning an entirely new life in Australia, Pisar later obtained a degree in international law from Harvard University. Then he followed a career with the American government and with UNESCO. In 1962 Pisar opened an office in Paris from where he operates a successful and quickly expanding business specializing in international business arrangements between East and West. He also served as a participant in the negotiations between American and Soviet officials.

Pisar became the respected companion of the world's leading statesmen, businessmen, and educators. All the while he was haunted by unforgettable memories of past suffering. His

overriding ambition has been to work toward building a world where the horrors which destroyed his immediate family and millions of his fellow Jews will not be repeated. Pisar clearly discerns not only the dangers of a threatening nuclear war, but also the equally threatening moral and

intellectual collapse of the western world and the heart-rending poverty in the Third World.

Of Blood and Hope is infused with the humane and chastened understanding deeply rooted in the wisdom of God's ancient people. It has much to say to all of us.

Jesus: An Experiment in Christology

Jesus: An Experiment in Christology was written by the distinguished Flemish theologian Edward Schillebeeckx of the Dominican order, who made world news when he was summoned to Rome as a result of this book. There he was interrogated by the Jesuit professor Galot, who has also written about Schillebeeckx and warned his students about him. Galot judged that Schillebeeckx's ideas were not in agreement with the decrees of Chalcedon (541 AD) which confessed Christ's true humanity and true deity.

Since Vatican II, Schillebeeckx has turned to the direction of a more social and critical function of the Church. He considers the Church as an agent for social change and views as its task the wise and courageous allocation of its own moral and material resources for the sake of the coming of the Kingdom of God.

In his book, Schillebeeckx attempts to reconstruct a Christology from below. He is interested in discovering what is "peculiar, unique, about the person of Jesus." Thus the question of Jesus' ultimate destiny "governs the whole of the inquiry." He writes: "My purpose is to look for possible evidences in the picture of Jesus reconstructed by historical criticism." In his search he confines himself to the period of "primitive Christianity."

Schillebeeckx's views appear to be influenced by a mixture of Thomism, existentialism, historical criticism and some elements of linguistic philosophy. The witness of the New Testament is considered to be just the deposit of particular communal experiences. It is "a true to life (faith-motivated) reflection of mirroring of the historical role enacted by Jesus of Nazareth." The Gospels presuppose "divergent Christologies." New models are needed to make the faith contemporary. According to Schillebeeckx, the history of the Church never did justice to the divergent Christologies found in the New Testament. He contends that "from the Council of Nicea onwards one particular Christological model — the Johannine — has been developed as a norm within very narrow limits and one direction; and in fact only this tradition has made history in the Christian churches."

Schillebeeckx has strongly influenced Roman Catholic liberation theology. Salvation is couched in liberation terms. "Liberation or 'salvation,' then, is the conquest of all human, personal and social forms of alienation: salvation is the 'being in wholeness' of man, of his life and his history. Individual and society stand toward each other in an irreducible dialectical tension." "The challenging message of Jesus leaves room for and encourages the process of man's liberation and emancipation."

"The whole point of history, although only the eschaton will make this clear, is peace, laughter, total satisfaction: the 'final good' of salvation and happiness."

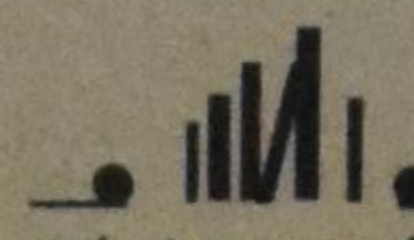
Schillebeeckx's scholarly book, with its often ambiguous language, leaves us with many questions. He seems to deny the deity of Christ, his substitutionary death for our sins and the physical resurrection from the dead. Are there "divergent Christologies" in the New Testament? When we see the N.T. as a unified whole instead of a collection of fragmented Christologies, we discover a remarkable and consistent powerful witness of the deity and humanity of Christ in one person.

Schillebeeckx's book illustrates the conflicts that exist in the Roman Catholic Church. His theology is neither in agreement with official Roman Catholic doctrine, nor with the orthodox Reformed position. And his attempt to present a new Christological model demonstrates the serious crisis of faith in today's Western Christianity.

Jesus: An Experiment in Christology, Edward Schillebeeckx, Random House, 1981; pb., 767 pp., \$10.50. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

Church history Struggles in the Latin American church

Puebla: A Church Being Born, Gary MacEoin and Nivita Riley, Paulist Press/Welch, 1980; pb., 119 pp., \$4.95. Reviewed by Rev. Arie C. Leder, Grand Rapids, MI

 The challenge of liberation theology, which received tremendous impetus at the meeting of Latin American bishops at Medellin, Colombia in 1968, has not gone unopposed. The meeting of the bishops in Puebla, Mexico, in 1979 gave evidence of well-organized attempts by conservative bishops to undermine liberation theology's standing within the Catholic church.

MacEoin and Riley present an overview of the events leading up to the organization and effectuation of the meeting at Puebla, and evaluate the Puebla document: "What is missing (from the Puebla Document) is a realistic appreciation of the significance of the generalized, lasting, and institutionalized injustice and violence." Puebla speaks "piously about 'unity and communion in the church,' about Jesus as universal reconciler."

Pope John Paul II's appeal for a return to traditional theology seemed to buttress the conservatives' confidence in a return to better days. Yet, says the authors, the conservatives "underestimated the progressive social message that accompanied the traditional theology." With the help of the papal statements and the Medellin document the progressives were able "to stalemate the counter attack. In the final analysis, Medellin has been retained in its broad thrust. The importance of the **comunidades de base** (base communities) has been reaffirmed. The theology of liberation survives as an orthodox option."

For those interested in keeping up on the development of liberation theology and the tensions it creates within the Catholic church, this is a useful little volume.

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De Kerk Van Alle Tyden. Verkenningen in het landschap van de kerkgeschiedenis. Deel IV, Dr. L. Praamsma, Uitgeverij T. Wever B.V., Franeker, 1981; 508 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

 This book is the last of Dr. Praamsma's series of church history sketches. It is divided into two sections: "Crises Times" and "In Expectation". Part one traces the main events of recent history. Beginning with the silence before the storm, the so-called calm preceding World War I, Praamsma follows the church through the period of great despair caused by the first Great War. He chronicles the demoralization and the decline of the West, the rise of communism, fascism, and national socialism. He discusses prominent theologians such as Karl Barth, Emil Brunner and Rudolf Bultmann; and he describes with deep compassion the severe persecutions and the martyrdom of Christians in Russia and East-Germany. Anti-semitism and Zionism receive ample attention. He evaluates the developments and turmoil within the Roman Catholic Church and he also considers forthrightly the hopes, dreams and problems of the ecumenical movement.

Dr. Praamsma rightly remarks that the World Council of Churches has broken with the thought that the Bible has the authority over all of life. Since the author's roots are in Holland, the European scene, and in particular Dutch church history, gets a better treatment than if the book had been written in North America. This makes it all the more valuable for our Calvinist Contact readers here. However, North America is not forgotten. In this volume, one finds a good treat-

ment of the fundamentalist-modernist controversy. Gresham Machen, B.B. Warfield, Harry Emerson Fosdick and many other influential North American church leaders and theologians are all appropriately depicted. Praamsma also deals with the impact of liberation theology upon the church.

The second section, "In Expectation," is not strictly a survey of the latest developments within the church. It constitutes an analysis of the history of the church in a broad perspective. Dr. Praamsma believes that our times are noted for a lack of interest in history. He hopes, therefore, that his book will create an appreciation for our past.

A fine feature of this section is the chapter on the writing of history itself. It reviews various approaches to church history mentioning, for example that a liberal, a Roman Catholic, a Bible-believing Protestant and a Marxist-historian will each interpret the story of the Reformation from his own particular perspective. There is no neutrality! Praamsma's view is that history begins with creation; the story of man and his fall. It centres in Christ. And God's people can look forward to the coming again of the second Adam from heaven and the ushering in of the new heaven and earth.

The Reformation was one of the crucial moments in the history of the Church. Though the author thanks God for the Reformation, he does not glorify it. The post-Reformation era has witnessed a strong trend toward individualism, especially in North America. The church has become frightfully fragmented. And though the church must continue the search for unity, we cannot join the World Council of Churches. The Council has condemned certain social and politi-

cal structures and has given financial support to guerrilla movements. Neither the World Council of Churches nor the International Council of Christian Churches are options for Bible-believing Christians. This latter Council is too negative in its approach and too dictatorial in its leadership.

I find chapter XX, "Honesty in the Church," a skillful and careful appraisal of modernism. It compares the Apostles' Creed with modernistic teachings, pointing out the dilemma in which the liberals find themselves and questioning how they can possibly recite the Apostles' Creed when its basics such as the virgin

birth are rejected.

Can we still be optimistic? Our Western society is decadent. The signs of the times are obvious. We must be blind if we don't see them. Yet we can go forth with confidence. We may see God's hand in history. Jesus is coming again! The function of the church is still to glorify God.

I congratulate Dr. Praamsma with the completion of his four volume set. I have read and reviewed many other works of history. Most of them I had to plough through. This set is a treat to read, a spiritual experience. Dr. Praamsma has the rare gift of combining scholarship, clear writing and a wholehearted commit-


ment to the Reformed faith. His writing is clear and inviting. He has the gift to make history live.

Dr. Praamsma didn't write his set just to inform the public about past events in the church. He hopes that through this work produced for the church, God's people will study their heritage, learn from the experiences of the past, become encouraged in the faith, and thank God for his guidance in history. Anyone, who can still read Dutch and has not bought the set as yet, should do so. I hope that this fine work will get the widespread readership it deserves. The complete English translation will appear some time in the future.

Church history

The RCC has its own bruises to deal with

The Battle for the American Church, Msgr. George A. Kelly, Doubleday, 1981; pb., 513 pp., \$11.50. Reviewed by Dr. Henry J. Boekhoven, Aylmer West, ON

 The title of this book makes one think that Msgr. Kelly writes about the universal church in the USA. However, that is not the case. He discusses problems in the American Roman Catholic Church (RCC). Openly and ably he examines disturbing developments within the RCC. As a conservative in matters of both church order and theology, Kelly addresses those who deviate from official RCC principles with a warm concern for his church. His theme is, "Who is in charge: the hierarchy or not?"

He writes extensively about problems on Roman Catholic campuses where the search for a free academy leads to opposition to juridical control by the RCC. At the heart of this struggle lies the issue of autonomy of the schools. While many seek this

autonomy, the RCC holds that it is the authentic guardian of the deposit of faith in all realms of life, including the academic sphere. Therefore, the freedom struggle not only pertains to matters of juridical control over schools, but also extends itself into the field of doctrines taught in them. Hence, this particular discussion is of interest to every church and Christian school community.

Another aspect of grave concern to the RCC clergy centres around family lifestyle: birth control, abortion on demand, and sexual behaviour. The book reviews both the official position of the RCC and ideas promoted by liberal theologians. Msgr. Kelly also deals with matters concerning nuns and priests who seek to free themselves from control by superiors, with bishops who are "overpowered" by their subordinates, and, finally, with important questions regarding the future of the RCC.

As an outsider one reads a book of this nature with an aching

heart. One wishes the RCC no ill, no matter how divergent the doctrines between the RCC and the Calvinistic churches of the Reformation may be. Yet this volume presents the outsider with many insights which serve the non-Roman Catholic churches as warnings. Msgr. Kelly observes that the RCC is "bruised." Yes, and so are many other churches. Although this book contains much detail of only limited interest to non-Roman Catholic Canadians, it is and remains an important work about a struggling post-Vatican II Roman Catholic Church in the USA.

To those who wish to be informed, and who wish to learn from the "bruises" another denomination has received, Msgr. Kelly has much to say.

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